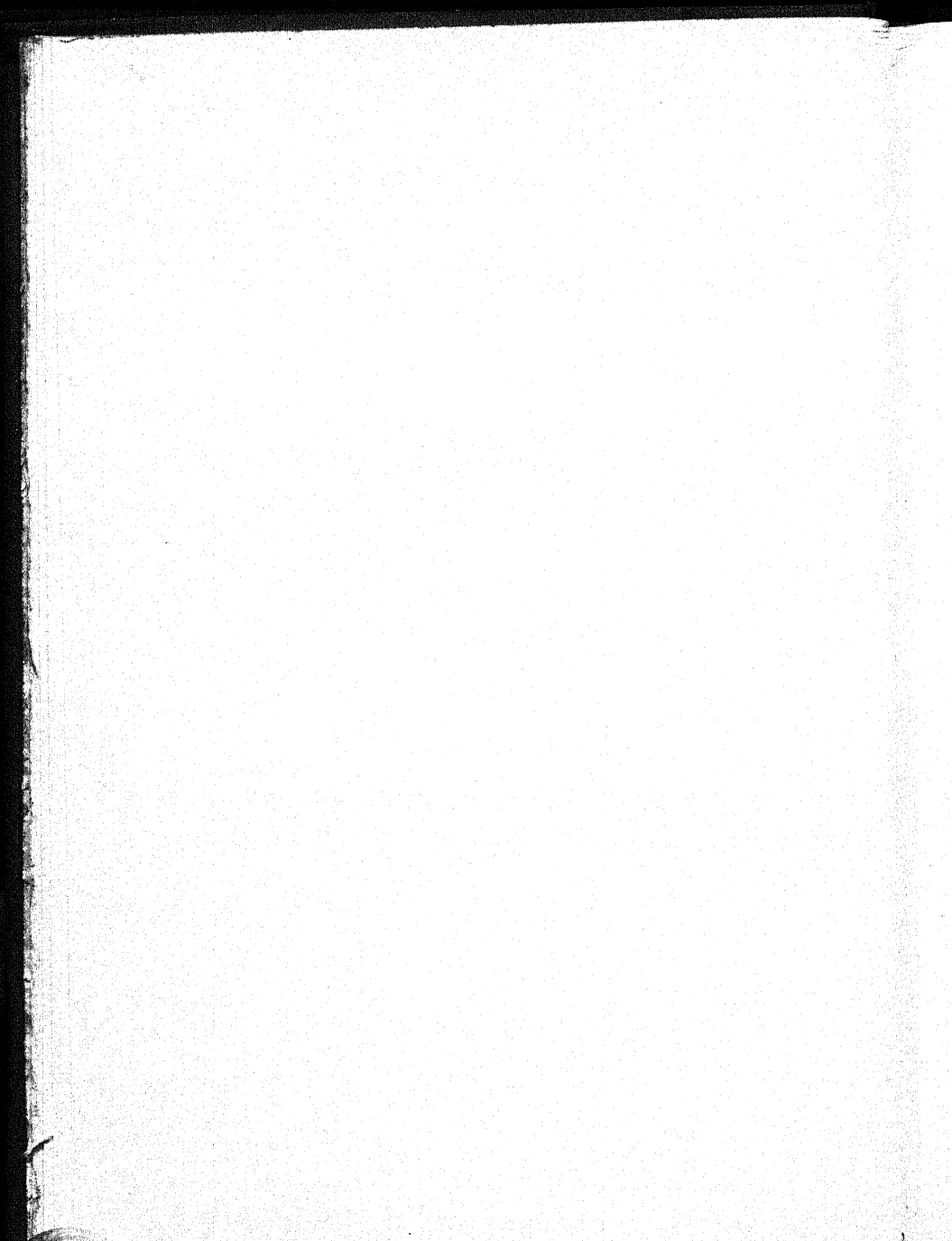


FIVE DECADES
AND A FORWARD VIEW



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BY

JOHN R. MOTT



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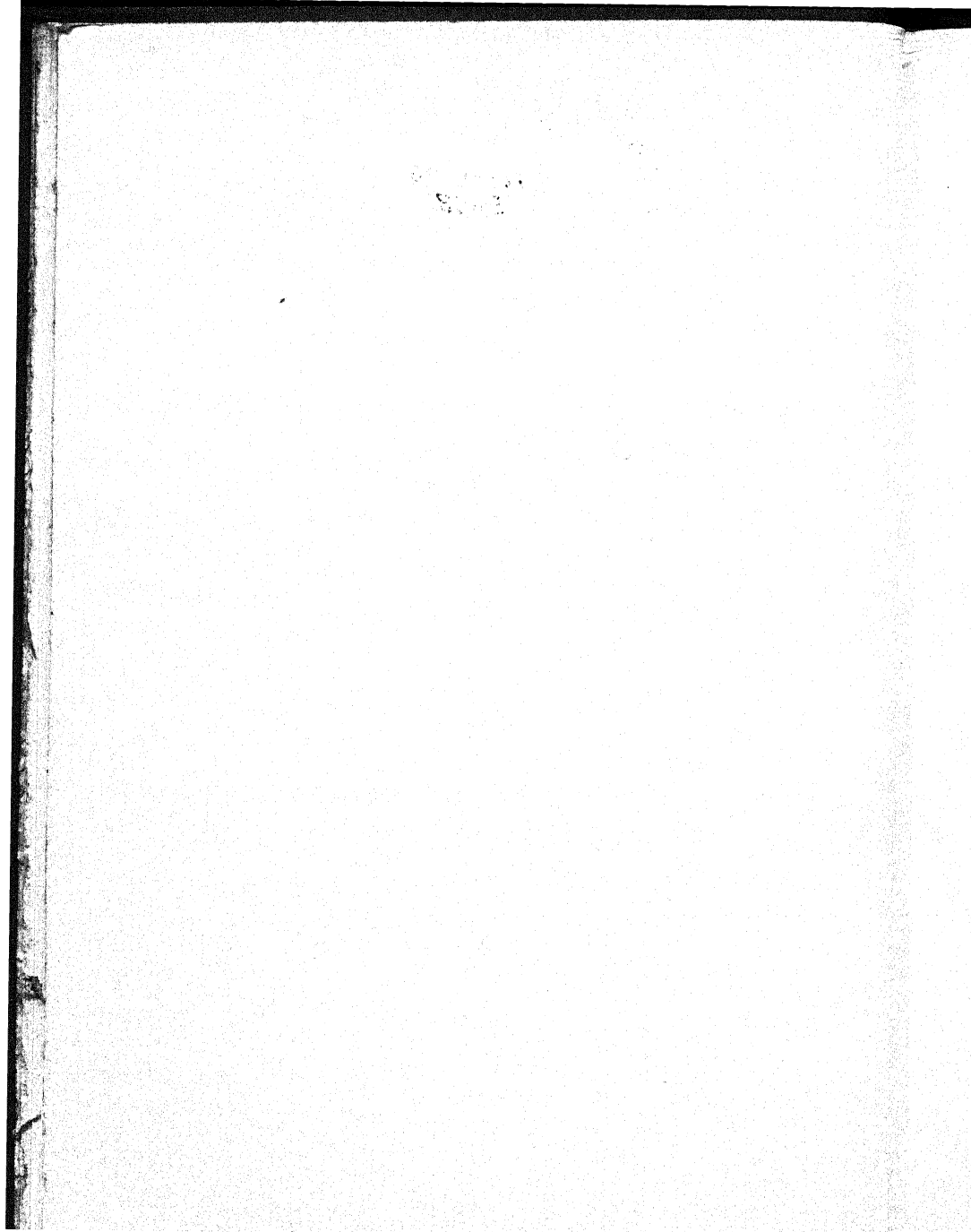
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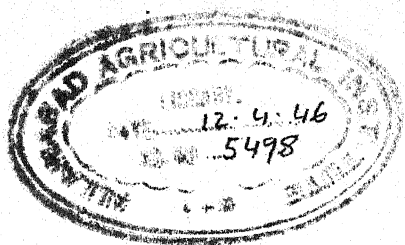
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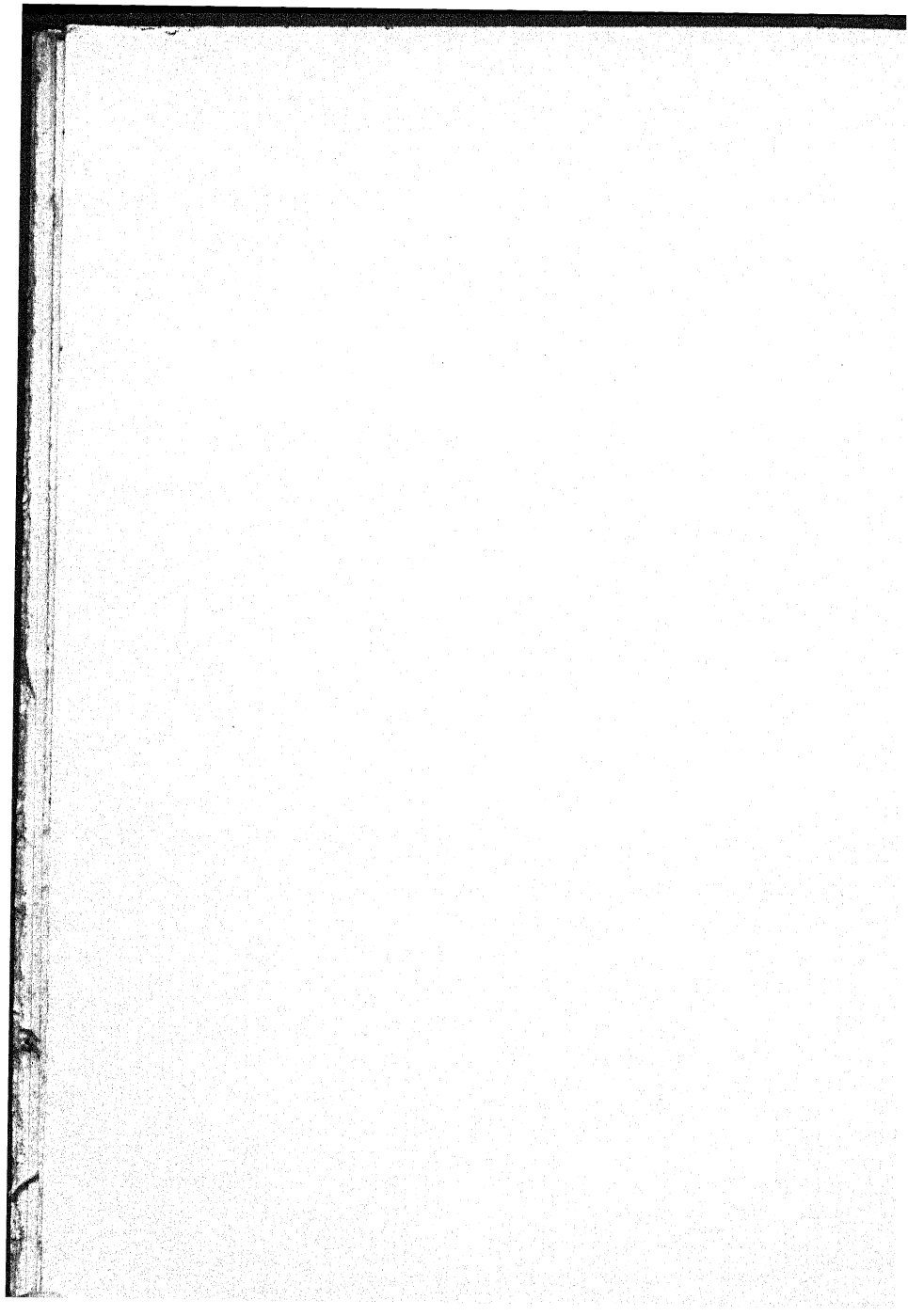
*the students of today—
the leaders of tomorrow*





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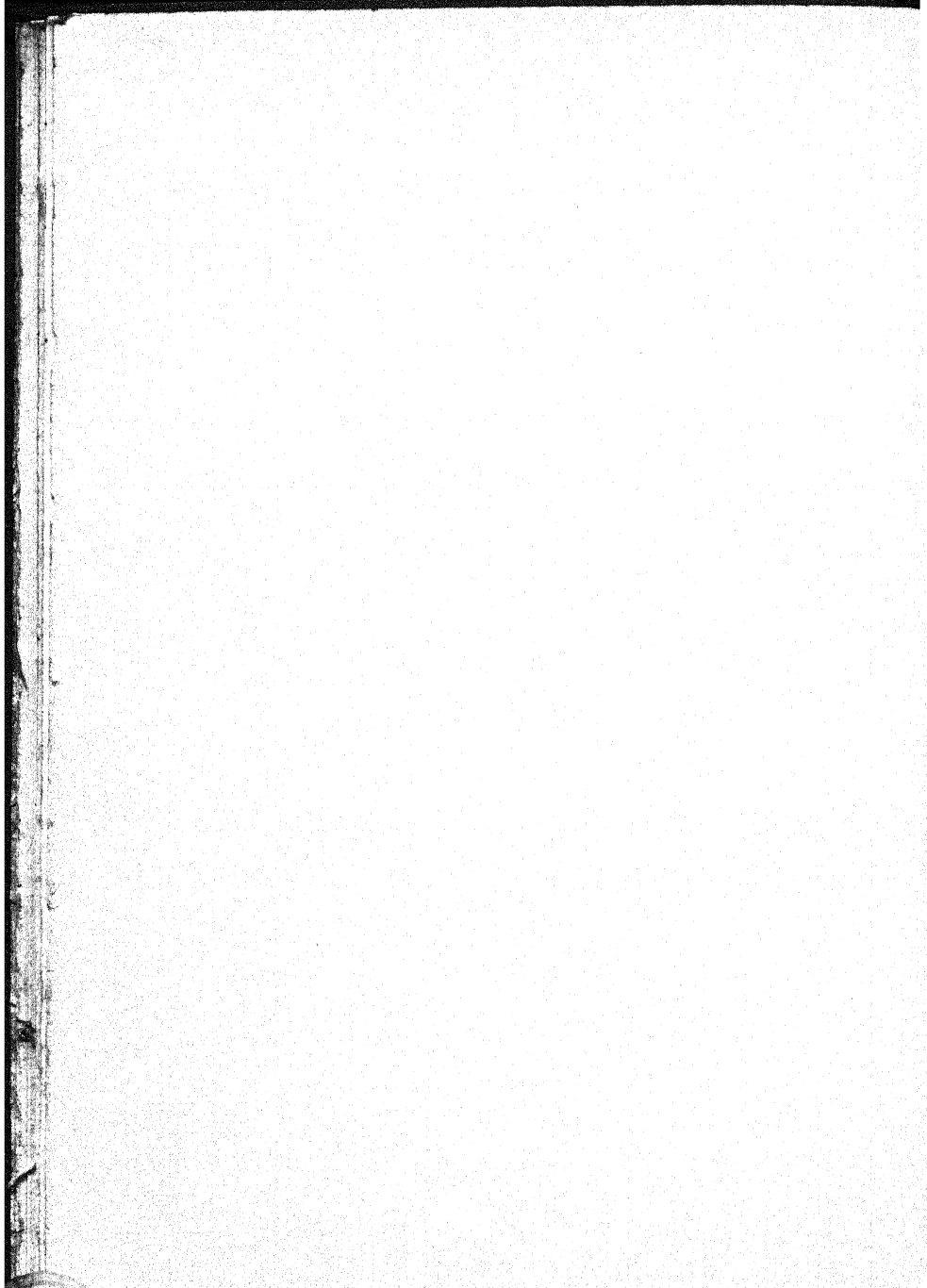
PREFACE

AFTER I was invited to give the course of lectures on the Sprunt Foundation at the Union Theological Seminary of Virginia for the year 1939, a friend suggested the desirability of devoting the course to some of the principal developments in the world mission of Christianity during the successive decades of the half century of my active Christian service. On reflection the proposal commended itself to me, and the seven lectures presented here are the result.

Each of the first five lectures treats of some significant movement or aspect of that decade. In the sixth lecture a forward view is taken from the vantage ground of the recent Madras Conference. The final lecture dwells on the leadership required in the period before us, if the Church is to enter into the heritage prepared by what has gone before.

Each lecture deals with a movement or aspects of the world mission to which, in the particular decade concerned, I was more or less intimately and responsibly related, and of which I, therefore, possessed firsthand knowledge. In a few instances I have incorporated statements made by me in articles or addresses on other occasions.

JOHN R. MOTT



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THE STUDENT MISSIONARY UPRISING

IT is a holy sight," said Disraeli, "to see a nation saved by its youth." It is a sacred and still more impressive sight to see the student youth not of any one nation but of many countries dedicating themselves to the sublime undertaking of the world-wide extension of the reign of Christ. Herein we recognize the significance of the student missionary uprising of the closing years of the last century. It is well to recall the beginnings. In the first decade of the nineteenth century there was a band at Williams College known as the Society of Brethren. The object of the society, as set forth in its rules, was to "effect in the persons of its members a mission or missions to the heathen." One day a group of their number out in a field and overtaken by a storm fled to a hay stack for shelter and while there held what became known as "the Haystack Prayer Meeting." The thought came to them there of a movement which would bind together groups of Christian students of the various American colleges for the realization of this purpose. One of them, Samuel Mills, in the midst of their meeting said, "We can do it, if we will." And they willed to do it. To this end they opened up and conducted correspondence with students in other institutions and also exchanged visits. Some of the

Williams students even went to other colleges to study in order to spread their missionary ideas.

The conditions, however, for the development of an intercollegiate society in the days of the Haystack Band were not favorable. Colleges were few in number and isolated. Means of communication were poor. The intercollegiate idea had not been worked out in any other department of college life. The state of religious life in the colleges, as well as in the Churches, was very low. There were no strong religious societies of undergraduates to furnish the field and atmosphere for a comprehensive student missionary movement. However, the missionary initiative of the Williams College group, and of others with whom they succeeded in sharing their vision, was not in vain. It set in motion influences which resulted within four years (that is, by 1810) in the organization of the American Board of Commissioners for Foreign Missions, the parent American missionary society, which led in turn to the present-day vast and widespread missionary activities of the Churches of North America.

During the seven or eight decades following the Haystack Prayer Meeting of 1806 there sprang up here and there in the colleges and universities of North America, the British Isles and parts of the Continent of Europe, notably in Germany, Scandinavia and Holland, individual and unrelated societies of students for fostering missionary study and spirit. It was not, however, until the nineteenth century began to draw toward a close that conditions became favorable for the development of a world-wide student missionary movement. It had its immediate origin in the first international Christian student conference, namely, the one

held at Mount Hermon, Massachusetts, in July, 1886. The leaders of the Intercollegiate Young Men's Christian Association Movement of the United States and Canada, the oldest of the national or international Christian student organizations of the world, approached Dwight L. Moody, the great evangelist, who had recently exerted such a profound influence on certain of the American and British universities, and asked him whether he would not preside over a representative gathering of Christian undergraduates. He willingly consented. Two hundred and fifty-one students, from eighty-nine colleges and universities of the United States and Canada, accepted the invitation. The conference continued a full four weeks. Every delegate was on hand at the beginning and remained until the morning following the closing session.

Nearly two weeks passed before the subject of missions was even mentioned in the sessions of the conference. But one of the young men from Princeton College, Robert P. Wilder, had come after weeks of prayer and backed by the prayers of his sister, Grace Wilder, with the deep conviction that God would call from that large gathering of college men many who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered this call, although but three or four of them had definitely decided the question. This little group of consecrated men began to pray that the spirit of missions might pervade the conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to

claim. On the evening of July 16, a special mass meeting was held, at which Dr. Arthur T. Pierson, editor of the *Missionary Review of the World*, gave a thrilling address on missions. He supported, by convincing arguments, the striking proposition that "all should go, and go to all." This was the keynote which set many men to thinking and praying.

A week passed. On Saturday night, July 24, another meeting was held, which may occupy as significant a place in the history of the Christian Church as the Williams Haystack Prayer Meeting. It is known as the "meeting of the ten nations." It was addressed by sons of missionaries in China, India, and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian and an American Indian. The addresses were three minutes in length and consisted of appeals for more workers. Near the close, each speaker repeated in the language of his country the words, "God is love." Then came a season of silent and audible prayer, which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all.

From this night on to the close of the conference the missionary interest became more and more intense. One by one the men, alone in the woods and rooms with their Bibles and God, fought out the battle with self, and were led by the Spirit to decide to do their part in attempting to carry the Gospel "unto the uttermost part of the earth." Dr. Ashmore, an eminent missionary, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition."

Only eight days elapsed between the "meeting of the ten nations" and the closing session of the conference. During that time the number of volunteers increased from twenty-one to exactly one hundred, who signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining one hundred and fifty-one delegates became volunteers later.

On the last day of the conference the volunteers held a meeting, in which there was a unanimous expression that the missionary spirit, which had manifested itself with such power at Mount Hermon, should be communicated to thousands of students throughout North America who had not been privileged to come in contact with it at this fountain head. It was their conviction that the reasons which had led the Mount Hermon hundred to decide would influence hundreds of other college men, if those reasons were once presented to them. Naturally, they thought of the "Cambridge Band" and its wonderful influence among the universities of Great Britain, and decided to adopt a similar plan. Accordingly, a deputation of four students was selected to represent the Mount Hermon Conference, and to visit during the year as many colleges as possible. Of the four selected, only one was able to undertake the mission, Robert P. Wilder, of the class of 1886 of Princeton College. John N. Forman, also a Princeton graduate, was induced to join Wilder on this tour. A devoted layman in Brooklyn, D. W. McWilliams, ever glad to help on missionary enterprises, defrayed the expenses of their tour.

During the year, one hundred and sixty-seven institutions were visited, including nearly all of the leading colleges in the United States and Canada. Sometimes the two men

would visit a college together; again, in order to reach more institutions, they would separate. Their straightforward, forcible, scriptural presentation came with convincing power to the minds and hearts of students wherever they went. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest. By the close of the year twenty-two hundred students had signed the volunteer declaration.

During the college year 1887-1888 the Movement was left without particular leadership and oversight. Notwithstanding this fact, over six hundred new volunteers were added during the year, very largely the result of the personal work of the old volunteers.

About fifty volunteers came together at the Northfield Conference in July, 1888, to pray and plan for the Movement. When the reports were presented, showing conditions in all parts of the country, it was found that there were three dangerous tendencies beginning to manifest themselves: (1) A tendency in the Movement at some points to lose its unity. All sorts of missionary societies and bands—with different purposes, methods of work, and forms of declaration and constitution—were springing up. It was plain that it would lose much of its power should its unity be lost. (2) In some colleges a tendency to a decline. Because not properly guarded and developed, some bands of volunteers had grown cold. (3) A tendency to conflict with existing agencies appeared in a very few places. All of these tendencies were decidedly out of harmony with the original spirit and purpose of the Volunteer Movement. Accord-

ingly, the volunteers at Northfield decided that immediate steps should be taken toward a wise organization.

Another consideration helped to influence them in this decision, and that was a desire to extend the Movement. Wilder and Forman, in their tour, had been unable to touch more than one-fifth of the higher educational institutions of America. Upon Wilder was urged the importance of his spending another year among the colleges which he had previously visited, and thoroughly organizing the missionary volunteers—a work which was impossible during their first visit.

A committee was also appointed to organize permanently the Volunteer Movement. That committee, after thorough consideration, decided that the Movement should be confined to students. It was, therefore, named the Student Volunteer Movement for Foreign Missions. It was also noted that practically all of the volunteers were members of some one of the three great interdenominational student organizations; viz., the Student Young Men's Christian Association, the Student Young Women's Christian Association, and the Inter-Seminary Missionary Alliance. This suggested the plan of placing at the head of the Movement a permanent Executive Committee of three, one to be appointed by each of the three organizations, which should have power to develop and facilitate the Movement in harmony with the spirit and constitutions of these three organizations.

For many years the Movement carried forward its large and expanding work with the most simple organization—the small Executive Committee to outline and execute plans for developing and extending the program; an Advisory

Committee of representatives of Mission Boards to ensure that the service rendered by the Movement was relevant to the requirements of these missionary agencies of the various Churches; a small staff of secretaries devoting their whole time to carrying out the program in the institutions of higher learning; Corresponding Members in different States and Provinces to provide voluntary supervision of the activities of the volunteers; and, most important of all, the Volunteer Bands composed of the volunteers in the different institutions. As the work grew, Volunteer Unions were organized to unite the Bands in different areas—municipal, state, or regional. Following Wilder's second year as traveling secretary, Robert E. Speer devoted a year to such service achieving the phenomenal result of enlisting 1,100 volunteers. Thereafter the number of traveling secretaries in the colleges was seldom as small as two, and at times rose to four or more.

The fivefold purpose of the Student Volunteer Movement is to lead students to a thorough consideration of the claims of foreign missions upon them personally as a lifework; to foster this purpose by guiding students who become volunteers in their study and activity for missions until they come under the immediate direction of the Mission Boards; to unite all volunteers in a common, organized, aggressive movement; to secure a sufficient number of well-qualified volunteers to meet the demands of the various Mission Boards; and to create and maintain an intelligent, sympathetic and active interest in foreign missions on the part of students who are to remain at home in order to ensure the strong backing of the missionary enterprise by their advocacy, their gifts and their prayers.

For a few years the Student Volunteer Movement of the United States and Canada was the only organization of its kind in all the student world. With the collaboration of one of its founders a similar movement was later developed as an organized force in the British universities. Still later the volunteer idea was transplanted, either from North America or from the British Isles, to many other lands, such as the Scandinavian countries, Germany, Holland, Switzerland, Australasia and South Africa. The North American Movement has never lost its deep interest in these sister movements, and continues to follow their development with keen and prayerful interest.

The Student Volunteer Missionary Union of Great Britain and Ireland has from its beginning been a mighty factor in the missionary life of the British universities and of the British Empire. An even larger proportion of the total number of its members have sailed than in the case of the North American Movement. It has also through the quadrennial conferences greatly stimulated the missionary and general religious life and activity of the universities of the Continent.

The Student Missionary Movement in Germany for many years, in the face of very great difficulties, carried forward its helpful activities. In the Scandinavian countries, in France, in Holland, and in Switzerland, either through distinctively missionary organizations corresponding to the Volunteer Movement or through the general Christian Student Movement, missionary interest has been generated and maintained. The fruitage in number of able volunteers or candidates for foreign service has been encouraging. The influence on the leadership of the missionary societies and of

the Churches themselves has been notable. In South Africa, Australia, and New Zealand the Volunteer Movement was early established in real strength, and with varying success across the years has made a really great contribution to the missionary life and outreach of these countries. In volume of well-furnished missionary candidates raised up for the missionary societies, they stand next only to the movements in North America and the British Isles.

One of the most remarkable manifestations of the influence of the Volunteer Movement, exerted largely by scores of former American and British volunteers working through the instrumentality of the Student Department of the Young Men's and Young Women's Christian Association, was the establishment and fostering of Student Christian Movements in such countries as China, Japan, India, Burma, and the lands of the Near East. These might be regarded as Student Volunteer Movements for the Christian Ministry or for Home Missions. They have yielded in the aggregate large numbers of able young men and young women for the leadership of the rising indigenous Churches.

The World's Student Christian Federation was organized in 1895 in the first decade of the life service of the author and as the chief objective of his first world tour. It embraces not only the Volunteer Movements, but the more comprehensive Christian Student Movements of all lands, and has continued to go from strength to strength. It has branches in nearly 3,000 universities, colleges and high schools with a membership of approximately 300,000. Through its name and world-wide field, as well as through its missionary objective and activities it serves as a constant reminder to the students of all lands of the world relations

of Christianity. More than any other influence, unless it be possibly the advocacy of the Watchword, the Federation has helped to hold in prominence in the thought of the students of our generation their responsibility to make the reign of Christ co-extensive with the inhabited earth. Its stated World Conferences, notably those held in Tokyo in 1907, in Constantinople in 1911, in Peking in 1922, and in India in 1928, have constituted a major factor in weaving together Orient and Occident. In binding together the Christian students of all lands and races, and in concentrating their attention and activities on bringing the power of the universities and colleges to bear upon the problem of the evangelization and Christianization of the whole world, the Federation is rendering a service to Christian missions which is of the utmost importance. Leaders of the Church speak of it as one of the most remarkable facts of modern times.

Even a bare outline of the achievements of the Volunteer Movement affords convincing evidence that it constitutes one of the most remarkable developments in the entire history of the missionary enterprise.

It has kindled and strengthened missionary interest, passion and purpose in over 1,000 universities, colleges and seminaries of North America, and also in literally hundreds of centers of learning in lands of Europe, Australasia, South Africa and Asia. It has thus brought into being creative circles which have made each of these institutions in its degree a missionary institute or a mission station. To realize the greatness of this contribution one need only study intensively the vital work and influence of individual bands in different parts of the world.

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Of the many volunteers who across the years have been enrolled by the Movement, over 16,000 have gone out to the mission fields under the auspices of the various Mission Boards. Approximately three-fourths of these have come from the institutions of North America. To indicate the increasing volume of sailed volunteers from North America alone, 780 sailed in the quadrennium 1899-1902; 1,000 in the quadrennium 1903-1906; 1,275 in the quadrennium 1907-1910; and 1,466 in the quadrennium 1911-1914. The Movement has enrolled many more than could finally qualify for missionary service, and has thus afforded the Boards a much larger basis for selection than they had in former times. An increasing proportion of the missionaries across the last five decades have been volunteers. It is estimated that seventy-five per cent of the men missionaries and seventy per cent of the women missionaries of North America were volunteers. Even in the early days of the Volunteer Movement, President McCosh of Princeton, in speaking regarding it, was able to say, "The deepest feeling which I have is that of wonder as to what the work may grow to. Has any such offering of living young men and young women been presented in our age, in our country, in any age, in any country since the Day of Pentecost?"

The Movement has influenced scores of thousands of students of North America to study Christian missions. The number in study classes has varied greatly from period to period. At one time before the war the number in such circles exceeded 40,000 in 2,700 classes in 700 institutions. This stands in striking contrast with the almost negligible number of but 200 students in thirty study groups at the

time twenty years earlier when this educational program was initiated.

Another significant development was that the Movement has planted missionary libraries, or missionary sections in libraries already existing, in over 400 colleges and theological seminaries. It was a factor in the establishment of the Missionary Research Library in New York, the largest and richest collection of missionary literature and source material in the world.

The Volunteer Movement did more than any other agency to usher in the modern mission study movement. It has produced under its own auspices between sixty and seventy separate mission textbooks besides bringing out many other of the most dynamic missionary books and brochures. Among the most notable productions have been the two World Missionary Atlases—the one of 1910 and the other of 1925.

The activities of the student volunteers under the stimulus and guidance of the officers of the Movement have brought about a great increase in the amount of giving to missions. Scores of institutions were influenced each to undertake the support of a missionary. In the year 1918 the gifts of university, college and seminary constituencies aggregated a little over \$300,000. This is in great contrast with their combined annual gifts of less than \$5,000 a generation earlier. The giving in some colleges has been so generous and sacrificial as to put to shame the missionary giving in the Churches. The chief value of missionary giving in the colleges and seminaries is seen not so much in the amount of money which is thus obtained for the missionary

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cause as in the influence which this practice exerts upon the future attitude and activities of the students.

A study of the causes which have influenced students to enter the Christian ministry and other distinctively religious callings on the home field reveals the strong reflex influence exerted by the Movement. A multitude of young men and young women, to whom the way did not providentially open to go abroad, have under the power of the volunteer appeal dedicated themselves to Christ's service at home. Moreover, each volunteer stands for more than one. He represents a number of student friends and classmates who, because of his example, or better, because of the reasons which influenced his life decision, will with conviction back him and the missionary enterprise itself.

The influence of the Movement on the religious life of the colleges and universities of North America has been both wide and profound. It is not too much to say that within the past generation the outlook of a multitude of Christian students has been changed from the provincial to the cosmopolitan. The words "missionary" and "missions" mean something entirely different to the student mind today even in the denominational colleges and seminaries, from what they connoted to the preceding generation. Under the influence of the addresses of the traveling secretaries, of the many mission study and discussion groups and forums and of the various student conferences and conventions, limited ideas have fast given way to enlarged conceptions of the grandeur and transcendent possibilities of this greatest work which confronts the Church of God.

A strong, well-rounded type of character is developed under the influence of the missionary idea because the mis-

sionary spirit is in reality the spirit of Christ Himself. Where it dominates the thinking and action of students, they are not only broadened but humanized. The spirit of brotherhood and unselfishness is manifested. Compassion and love are developed. The missionary challenge appeals to the spirit of adventure, the heroic and the sacrificial in students and thus calls out the strongest strains of their nature. It promotes honesty in dealing with evidence and, therefore, makes for decision of character and for a life of reality. The dominant note of the Movement, as has already been emphasized, is the recognition of the Lordship of Jesus Christ. The emphasis on this idea of regarding one's life not as one's own but as belonging to Christ has done more to give reality and depth to the religious life of the colleges and seminaries than any idea which has been pressed upon students. It has thus afforded a challenge to every Christian student for testing his devotion to Christ. Nothing could be more valuable to a student than to be obliged to answer the question whether his loyalty to Christ is limited and fractional or thorough-going, complete and absolute.

The work of the Movement has been most wholesome in counteracting the subtle dangers which tend to weaken character and contract the influence of students. The volunteer program and spirit are a living protest against the forces of materialism and selfishness as well as against all that is narrow and intolerant. The summons of the Movement calling men to stupendous tasks and to lives of stern and rugged discipline cuts across habits of luxury and the subtle perils of love of ease. By developing in students the power of vision to realize and the impulse to respond to the

needs and claims of distant nations and peoples, the Movement renders the greatest possible service to the home land, for as Jacob Riis has pointed out, "Every dollar given to foreign missions develops ten dollars' worth of energy for dealing effectively with the tasks at our own doors."

The Student Volunteer Movement has likewise made an enormous contribution to the faith of the students of our day. The vast and overwhelmingly difficult program to which it has summoned them has served to exercise and strengthen their faith. Its emphasis on the fundamental points of the Christian religion has given men a vivid appreciation of the incomparable worth of the Christian Gospel. Through its promotion of the fair-minded study of the non-Christian faiths, it has not only made students aware of the inadequacy of these faiths but at the same time has caused to stand out the absolute sufficiency of Christ to meet the deepest needs of the human heart and of the human race. It has shown impressively that only a Christianity powerful enough to conquer the minds and hearts of the followers of non-Christian religions in Asia and Africa, can show itself able to satisfy the longings of the peoples of Europe and America.

It has been the custom of the Student Volunteer Movement to hold a great International Convention once in each student generation of approximately four years. The chain of these gatherings is as follows: Cleveland, Detroit, Cleveland, Toronto, Nashville, Rochester, Kansas City, Northfield, Des Moines, Indianapolis, Detroit, Buffalo, Indianapolis. Those who are most familiar with these gatherings and with the outreach of their influence regard them as having been among the most creative and potent of all the influences

set in motion by the Movement. They go further and insist that had the Movement done nothing else than make possible these large, representative and vital assemblies of the coming leaders of the nations, it would have justified its existence. It is true that the Volunteer Conventions hold a unique place in the life of the students of North America. They have literally marked epochs in the missionary and religious life of the colleges of Canada and the United States. They are the touchstone to all that pertains to widest vision, to highest ideals and to most highly multiplying influence.

The Volunteer Movement early recognized that the young people of the Churches furnish an ideal field for a successful propaganda in the interest of enlisting workers and supporters. Within a year after the Volunteer Movement was inaugurated, the volunteers began to work among the young people in the Churches. As far back as 1890 the secretaries of one of the leading Mission Boards sent a letter to the Executive Committee expressing appreciation of the work done by the volunteers to kindle missionary spirit in the young people's societies and Churches. At the first convention of the Movement, held in Cleveland in 1891, one of the seven points of policy announced by the Executive Committee was the following: "Recognizing the wonderful possibilities of the various young people's societies of the day, the Volunteer Movement shall seek to spread the missionary spirit among them. It is believed that these two movements are destined to sustain a very important relation to each other." From that year onward an increasing number of Volunteer Bands and of other earnest companies of Christian students have devoted themselves to develop-

ing missionary interest among various classes of young people.

All along, however, it has been the policy of the Executive Committee not to take on such work as a permanent feature of the Volunteer Movement, but to encourage its organization as an independent movement working on parallel lines to the Volunteer Movement either in the different denominations or as an interdenominational arrangement. The organization in July, 1902, of the Young People's Missionary Movement was regarded, therefore, as clearly providential. Later this evolved into the widely known and fruitful Missionary Education Movement. This comprehensive, interdenominational agency has the responsibility for the cultivation of the missionary spirit among all classes of young people apart from those in the student field, and has, during the subsequent years, accomplished a wonderful work.

The Volunteer Movement was also one of the potent factors leading to the launching of the Laymen's Missionary Movement. The circumstances are given in the next lecture.

The Volunteer Movement has exerted an enormous influence on missionary thinking, missionary policy and missionary action in the various fields. The hundreds of Volunteer Bands, the thousands of mission study classes, the countless training institutes and conferences and the International Conventions have throughout the generation resulted in raising up in all the Churches students of the wide range of questions involved in the extension of the Christian religion. At the most plastic or formative time in the character and thought life of young men and young women, a multitude have been trained to think deeply and courageously on

these questions. Their thinking has been stimulated and guided by the foremost missionary scholars of modern times, who, by the initiative of the Movement, have been brought to the colleges, seminaries and conferences in order that the young student life might have the benefit of their knowledge and experience and come under the influence of their personalities.

The volunteers have been most active in the past generation in pushing into unoccupied regions. The Volunteer Movement leaders have on home platforms and through the printed page been the principal advocates on behalf of the unoccupied fields of the world. It is not strange that their appeals have influenced adventurous and heroic spirits to become missionary pioneers in neglected parts of Asia and Africa.

The leaders of the Movement have ever placed the emphasis on developing indigenous leadership in the lands where its members are serving. The volunteers have helped to plant and develop native student movements which in great fields like China have become most hopeful factors in the life of rising Churches. In India, the National Missionary Society is an indirect result of the work of the Indian Student Movement. The volunteers have done much toward elevating able native workers to places of real leadership in the Churches. They have also promoted a feeling and attitude of democracy, partnership and fellowship in the relations between the nationals and the foreign workers. In the keenness of their desire to help each people to make its own contribution to the life and spiritual wealth of the Church, they have greatly promoted larger understanding and sympathy.

Volunteers have during recent decades been among the foremost leaders and at times initiators of forward missionary movements, both on the foreign field and at the home base. We need only recall the forward-looking and aggressive plans projected during this period in the national and international conferences of missionaries in the Orient and in the Occident. They have been particularly active and helpful in promoting cooperation and unity among the Christian forces. The Volunteer Movement came into being a number of years before the Mission Boards of North America, Great Britain, and the European Continent (except Germany) had established any stated forum for interdenominational discussion of missionary problems, or any plan for interdenominational study and investigation of missionary questions. Indeed, the Volunteer Movement had its first International Convention before the Annual Conference of Foreign Mission Boards of North America held its first meeting. For over a quarter of a century, during which there has been developing an increasing cooperative procedure on the part of the Mission Boards, such development has been paralleled by the growing activities of the Volunteer Movement, which have been preparing the student volunteers to make effective on the mission field the cooperative purposes and processes of their own Mission Boards. It would be impossible for the student volunteers to spend from four to ten years in the intimate spiritual fellowship and united service of student days at home and then, after reaching the field of their lifework, to lose touch and fall apart.

In view of the great outburst of vital creative energy as manifested in the student missionary uprising, the Student

Volunteer Movement, in the first years of its life, not to mention the launching and rapid spread of the World's Student Christian Federation, and the marvelous results which have followed, we cannot but regard this as constituting the most significant development in the world mission in the decade beginning in the late eighties of the nineteenth century. Let us now ask ourselves, what is the secret of the power and influence of this Movement? With the perspective afforded by the subsequent decades it is possible to give a satisfying answer. First and foremost should be mentioned the absolute devotion of the founders, leaders and members to Jesus Christ as Lord. From the beginning they have stood for the loyal acceptance of His Gospel, His mandates and His methods.

Again, this Movement has expressed the aspirations and experiences of youth. Whenever it has let the work and control pass too much into the hands of graduates and executive officers of an older generation, it has suffered loss. Generally speaking its members have been responsive to new and larger visions and plans. Their eyes have been fixed on the coming day and they have not lost the flush of hope. The Movement has been kept from stagnation because it has kept a continuous human stream flowing out from the universities and colleges of North America to the mission fields of the world.

Much of the vitality and contagious power of the Movement has been due to its *esprit de corps* resulting from the world-wide union of Christian students of like unselfish ambition and purpose. In meeting these volunteers, even in the most isolated places, one is conscious that there is a spiritual solidarity among them. They understand each

other, and from widely different angles are working together toward certain great common goals.

The volunteer declaration in the form finally adopted—"It is my purpose, if God permit, to become a foreign missionary"—is the keystone of the Movement. Without this solid, binding factor the Movement long ago would have crumbled. It cannot be too strongly emphasized that there would have been no continuous Volunteer Movement with its ever-expanding numbers, had it not been for this clear-cut, unequivocal statement of personal purpose. This it is which enabled students to burn the bridges behind them and to press forward with undiscourageable resolution across the seas and over the mountains of difficulty.

The constant challenge to heroic and sacrificial action goes far to explain the Volunteer Movement's power of appeal to the strongest students the world over. The realization of its difficult and exacting objectives has necessitated its traveling the way of the Cross. The program of the Movement might well be characterized as a campaign of unselfishness. Its ambition has been not to perfect an organization but to lose itself in the world's greatest cause. Thus it has expressed itself through many Christian Communions and through countless Christian organizations and agencies. It has decreased, they have increased. It is this deep, sacrificial strain running through all its activities which goes so far to explain its multiplying power.

This emphasizes the value of the Watchword of the Movement—"The evangelization of the world in this generation." Not a few observant Christian leaders, for example, Principal D. S. Cairns, regard this as the most distinctive, the most original as well as the most daring contribution of

the Volunteer Movement. While the history of this idea shows that it has recurred and been emphasized from time to time since the early days of Christianity, it was not until the Volunteer Movement, almost on the threshold of its career, adopted it formally as its great motive ideal and thenceforth waged a persistent propaganda in its advocacy, that it could be said to become a power in the missionary life of the Churches. What is the meaning of this Watchword? It means to bring the knowledge of Christ within the reach of all men that they may have an adequate opportunity of accepting Him as Saviour and Lord. It does not mean the conversion of the world, because the acceptance of Christ rests with the hearer, not with the speaker or writer. It does not imply a hasty or superficial presentation of the Gospel, or present any new or peculiar theory of missionary work. It does not disparage any other form of missionary work. The Movement stands pre-eminently for the belief that by a great enlargement of all valuable agencies employed by the missionary societies, the Gospel can and should be brought within the reach of all men within the generation. Nor should the Watchword be interpreted as a sure word of prophecy. It calls attention to what may and ought to be done, not necessarily to what is actually going to occur. When it was first proclaimed by the Movement, it met with distrust and opposition. Christians everywhere have come to recognize that there is a responsibility resting upon each generation of Christians to make the Gospel fully known to the non-Christians of their own generation. They know of no reason which commends itself to their judgment and conscience why they should not put forth a resolute and sustained effort to make Christ known to

every living man, and the conviction ever deepens that this great claim of the non-Christian world upon them can be fulfilled, if the Church will but give itself to the task.

The question has been raised in one quarter whether it might not be wise to abandon the Watchword, in view of the fact that a full generation has gone and the world still remains unevangelized. This reveals evident misunderstanding. From the beginning the Movement has insisted that, although the Watchword was to be taken as an ideal for the Movement as a whole, the secret of realizing it lay in having a sufficient number not only of individual student volunteers, but also of other individual Christians, adopt it as their personal Watchword and as a governing principle in their lives. Who will deny that, had a sufficient number of Christians accepted the Watchword as their own, the necessary vital facts about Christ might have been brought during the generation within the comprehension of all men? Judged by the influence the Watchword has had upon the lives of those who have accepted it, it seems entirely reasonable to infer that, had Christians far more widely been brought under its influence, this great ideal might have been translated from theory into fact.

The history of the Movement shows that there are great advantages in having such a Watchword as a commanding ideal. The fact that it is a startling phrase, calling for explanation, has arrested the attention of earnest men and stimulated their thought regarding Christ's great program for the world. It has emphasized as has no other one thing the urgency of the world's evangelization. It constantly reminds men that the missionary problem is a living one—one which living men have to face on behalf of men now living.

It does not present an academic problem but one which is personal and pressing. It keeps men asking themselves the question: Are we doing all that we can to reach our living brothers? It is a stirring reminder that our plan must embrace the whole world and that we must act without delay. None recognize so keenly the necessity and value of this aspect of the Watchword as do volunteers at the front, face to face with the crisis which there confronts the Church. The Watchword is a vast and bold challenge which appeals, therefore, with special force to heroic men—men who shrink not from most difficult undertakings. It has called out the latent energies of students as has no other challenge ever presented to them.

Contrary to the impression of some, the Watchword has promoted thoroughness. Its advocates have clearly seen that the task to be accomplished is so vast and so difficult that nothing short of the most thorough processes will avail. They also early recognized that the principal human factor in the undertaking is that of the Younger Churches, and, therefore, they have emphasized the painstaking, thorough but sure process of building them up at whatever cost of labor and money. None have made stronger deliverances against superficiality than volunteers who have been governed by the Watchword.

If such a Watchword has been appropriate in the past, what shall we not say of its aptness and timeliness for the present day? The Church has come into a time of unprecedented opportunity. Never has there been a day when simultaneously in so many parts of the world the doors were so wide open as now. It is a time of unprecedented danger, because of the new sinister forces, which have recently been

released. Above all, it is a time of unprecedented urgency, owing to the fact that so many nations are in a plastic and changing condition, owing to the revived spirit of extreme nationalism and racial patriotism, owing to the rapid spread of the corrupt influences of western civilization, owing to the dangerous tendencies in connection with the non-Christian religions and rival challenges to allegiance to Christ, and, on the other hand, owing to the many recent triumphs of Christianity and the rising tide of spiritual success in different fields and the possibility of entering into the marvelous heritage prepared by the period of thorough preparation.

The Movement also owes much to the vigilant and wise supervision of its administrative committee and executive officers over the many years of its life. Without doubt this has made possible the continuity, progress and momentum in achievement. It has furnished a splendid example of undeflected purpose and energy. In this connection attention should be called to the fact that the leaders of the Movement through successive generations have so largely gone to the front. Practically all of the many who, since the actual organization of the Movement was effected in 1888, have served as recruiting secretaries or members of the Executive Committee have either gone forth as missionaries, or been rejected or detained by the Mission Boards. This has done as much as any one thing to make the Student Volunteer Movement a movement in fact as well as in name.

The hidden and incomparably the most important source of the vital energy of the Movement has been the relation it has sustained through the exercise of prayer to the Source of all spiritual life and power. The streams that turn the

machinery of the world rise in solitary places. The origins of the remarkable offering of life represented by this Movement lie in secret places in the lives of individual students in communion with the Living God. The Movement assumed visible, concrete expression in the never-to-be-forgotten gathering for united prayer of the undergraduates at Mount Hermon. Every onward impulse in its beneficent career was generated in prayer. Everything vital to its triumphant progress among the nations—the effective separating of the workers into the work whereunto God has called them, the thrusting them forth as God-sent men, the overcoming of apparently insuperable obstacles, the coming upon them of accessions of superhuman power, the manifesting through them the excellences of Christ, the laying of the foundations and the raising of the walls of the Kingdom of God among the races of mankind—these and all else bearing the Divine marks are traceable to God in answer to prayer.

Is there still need for the Student Volunteer Movement? In the light of recent world-wide contacts, special study, and thorough consultation with leaders of the Older and Younger Churches the world over, I would answer without reservation, Yes. If it be possible, this highly specialized and trusted agency is more needed in the period right before us than ever before. True, like all organizations and movements, secular or religious, including the Churches and missionary societies themselves, there is need of restudying, restating and revising programs, techniques and plans; and likewise of receiving fresh, Divine mandates and accessions of creative energy. But so long as there is need of augmenting the number and quality of the leaders of the world mis-

sion of the Christian faith, there will be need of maintaining in power this God-given agency. The following outline statement of the reasons would seem to be self-evident and convincing:

To fill the many serious gaps in the missionary ranks on virtually every mission field.

To provide a worthy succession to what in the aggregate is a vast number of missionaries who, because of age or infirmity must soon transfer their burdens to younger shoulders.

To keep from breaking down physically so many who are today carrying impossible loads. I do not recall an educational institution, a hospital or an evangelistic staff which is not undermanned.

To make more productive the entire missionary establishment. I have come to the considered conclusion that an increase of possibly fifteen per cent in the number of well-qualified missionaries would result within a few years in an increase of one hundred per cent in results.

To recover lost ground due to the catastrophic cuts or reductions of nearly all Mission Boards in recent years. The serious thing is that we have been cutting not only branches but also, as has been pointed out in other connections, roots and, at times, tap roots.

To make possible our entering far more largely on the long overdue period or process of higher specialization now demanded in field after field. I could mention nearly thirty forms of specialization now calling for men and women few of which existed half a generation ago.

To help in the difficult but all important period of weaving together the Older Churches which sent forth the missionaries and the Younger Churches planted by them into a conscious, mutually helpful, triumphant Christian community and fellowship.

To move heroically into still widely unoccupied fields on

all continents. It is an alarming fact that the list of unoccupied fields and untouched groups presented at the World Missionary Conference in Edinburgh in 1910 by Commission I, of which I had the honor to serve as chairman, still remains largely as it was then, except that the populations in most cases have increased.

Above all, to sum the matter up, we must in the years right before us increase greatly our missionary forces in order that we may press the present unprecedented advantage which is still ours in nearly every part of the world. The situation which now confronts us is indeed unprecedented not only in openness of doors but also in grave danger and extreme urgency.



THE LAYMEN'S MISSIONARY MOVEMENT

IN SOME respects the inauguration of the Laymen's Missionary Movement was the most significant development in the world mission during the first decade of the present century. This was notably the case so far as North America was concerned. The initial impulse was the vision which came to a young layman in the midst of the quadrennial convention of the Student Volunteer Movement in Nashville, Tennessee, in the early part of 1906. There were present nearly 4,000 students and professors from 700 universities, colleges and seminaries. As the financial stringency of so many Mission Boards was bidding fair to prevent many of the student volunteers being sent to the mission field, the officers of the Volunteer Movement had invited a few prominent laymen to attend this convention and to collaborate with the student workers in the study of the problem. One of these was John B. Sleman of Washington, D. C. As he listened day after day to the powerful appeals from the great battlefields of Christianity for reinforcements, and still more as he felt the spirit of the thousands of studying youth with their manifest burning desire to press to the front, he was profoundly moved. A strong conviction laid hold on him that, if there could be some

plan worked out which would bring vividly to the attention of the laymen of the Churches the facts which had influenced the students to dedicate their lives to the missionary career, coupled with the tragic fact that these youth fired with such an unselfish ambition were being held back for want of support, the laymen would without doubt break the deadlock. During the crowded hours of the closing period of the convention he kept his own counsel with the exception of discussing the matter with two or three fellow laymen. However, during the months following the convention, occupied though he was with his business affairs, his new vision commanded him and he continued to make it the subject of discussion with interested laymen of different denominations. I well remember the day he came to my office in New York to talk the matter over. I am afraid I did not give him much encouragement when he raised the question of possibly launching a new organization. In view of the over-organized state of American church life it had become my practice to discourage the setting up of any additional machinery. I did, however, heartily approve his objectives and counseled his working them out, if possible, through existing denominational agencies. On my return from a foreign trip a few months later I found that his vision still governed him, that in fact it possessed him as a passion. Not a few others, among large-minded, influential laymen of different communions, had come to share his desire and purpose.

The American Board of Commissioners for Foreign Missions in the latter part of that year, 1906, had arranged for an interdenominational meeting to be held November 13-14, in the Fifth Avenue Presbyterian Church in New

York, to commemorate the one hundredth anniversary of the famous Williams College Haystack Prayer Meeting, the beginning of the organized foreign mission movement of North America. A group of prominent laymen, who had been influenced largely by Sleman, and at whose suggestion this meeting was held, took advantage of this occasion and issued in the form of "A Call to Prayer," an invitation to a selected number of laymen of different denominations to come together in the chapel of the same church in the afternoon and evening of the following day, November 15th. A severe storm prevented a large turn out, but a thoroughly representative company of seventy-five were present throughout. The only address was given by J. Campbell White who had been brought home from India to arouse the laymen of his denomination, the United Presbyterian, to their missionary responsibility. His recital of the remarkable achievements of the laymen of this one of the smallest denominations in America, made a deep impression. The time of the meeting, however, was largely spent in prayer. One has since pointed out that the world missionary movement began with a meeting of ten days of waiting on God culminating with the Day of Pentecost, that the foreign mission action of North America began with the Haystack Prayer Meeting, that the Student Volunteer Movement had its birth in a chain of prayer meetings at Mount Hermon and back of that the prayer band at Princeton, and here again, a body of laymen calling upon God and hearkening to Him received a Divine mandate. As a result, the following preamble and resolutions were adopted and a committee appointed:

Whereas, in the marvelous Providence of God the One

Hundredth Anniversary of the beginnings of the American Foreign Missionary movement finds the doors of every nation open to the gospel message, and

Whereas, the machinery of the missionary boards, women's boards, student and young people's missionary movements is highly and efficiently organized, and

Whereas, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

Whereas, in the management of large business and political responsibilities, such men have been greatly used and honored, and

Whereas, in but few of the denominations have aggressive movements to interest men in missions been undertaken;

Therefore be it resolved, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer Meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada, if possible at their annual gathering in January, with reference to the following vitally important propositions:

1. To project a campaign of education among laymen to be conducted under the direction of the various boards.
2. To devise a comprehensive plan (in conjunction with said board secretaries) looking toward the evangelization of the world in this generation.
3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission fields and report their findings to the Church at home.

A representative committee was in due time appointed

by the Chairman, Dr. Capen. This body met and elected the following as an Executive Committee: Samuel B. Capen, Chairman, Mornay Williams, Vice Chairman, John B. Sleman, Secretary, Eben E. Olcott, Treasurer, William Jay Schieffelin, S. W. Woodward, J. Campbell White, Robert E. Speer, and John R. Mott. At the Annual Conference of the Mission Boards of the United States and Canada, held in Philadelphia a few weeks later, the following report was unanimously adopted:

In behalf of the representatives of the Foreign Missions Boards of the United States and Canada, in conference assembled, in the city of Philadelphia, January 9, 1907, we earnestly express our appreciation of the Laymen's Missionary Movement as outlined by Mr. Samuel B. Capen, who represents in his communication a large number of Christian business men who are profoundly interested in, and committed to the enterprise of the evangelization of the world in this generation.

We recognize this movement as providential, having been born of prayer and of the Spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His great purpose in the redemption of mankind.

The purpose of the Laymen's Missionary Movement, as expressed in the action of the laymen who were called together for prayer and conference, in commemoration of the centennial of the Haystack Prayer Meeting in New York City on November 15, 1906, is outlined as follows:

1. To project a campaign of education among laymen, to be conducted under the direction of the various Boards.
2. To devise a comprehensive plan (in conjunction with

said board secretaries) looking toward the evangelization of the world in this generation.

3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission fields and report their findings to the Church at home.

We, your Committee, recognize the imperative necessity for this new movement, in view of the tremendous demands of a world field, white for the harvest, which requires that the Churches of Christendom should lay plans and put forth effort adequate to meet the demands that are upon us.

In reviewing the paper read by Mr. Capen, we feel that the laymen whom he represents have acted with eminent wisdom in defining what this movement is not in the following language:

1. It is not a new Missionary Board to collect funds or to administer them; it is not to raise up or send out missionaries; it is not to seek to use its influence among young people, students or women, but its work is to be chiefly among the mature men of the Church.
2. It is not an interdenominational movement which proposes to do its work outside of regular denominational lines or to make a new missionary Brotherhood independent of those already established.

On the contrary, they made it very clear that it is a missionary movement of laymen organized into a promoting agency to facilitate work already under way and we believe in its spirit of broad Christian statesmanship. It constitutes a challenge to our Boards and Missionary Societies to larger and higher endeavor, while at the same time it pledges hearty cooperation with these Boards, and does not contemplate organizations which shall have separate and distinct existence, but prefers to work through these great administrative organizations which already exist.

In view of the foregoing, your committee would recom-

mend that this Conference of Boards should give its hearty endorsement to the resolutions of the Executive Committee of the Laymen's Missionary Movement which have been submitted to the body in the paper now under consideration, and which read as follows:

Resolved: That we earnestly recommend to the Foreign Missions Boards of all denominations that they secure groups of laymen to promote campaigns of intelligent and generous interest in Foreign Missions, with special reference to the men of the Church, the expense of these movements to be borne whenever possible by such groups of men, so that the funds of the Boards shall not be drawn upon.

Resolved: That we request the Boards to ascertain from their missions what they will need in men and money in order to evangelize in this generation the peoples for whose evangelization they are responsible; that we further request each Board to consider the desirability of adopting as a part of its policy the provision of the men and money needed for this purpose; and we further request each Board to bring before its Church or Churches the question of the authorization of this policy and the adoption of such plans as will make possible its accomplishment.

Resolved: That we pledge the support of this Movement to the Boards in the accomplishment of this policy and objective.

Resolved: That we urge an energetic agitation of the whole matter with a view to immediate and aggressive action.

Your committee would further recommend that the Boards and Missionary Societies of the United States and Canada be requested to cooperate with the Executive Committee of the Movement, in the appointment of the Commission requested by the laymen in their paper, and in conclusion—

That the communication of this conference presented by Dr. Samuel B. Capen, in behalf of the Laymen's Missionary Movement, on account of its pre-eminent importance, be given the widest circulation through the church press, and in pamphlet form, in addition to its publication in the proceedings of this body.

Respectfully submitted
by the Committee

{ Alexander Sutherland
Walter R. Lambuth
F. P. Haggard
Robert E. Speer
W. Henry Grant

The above report sets forth clearly the purposes and limitations of this new and truly significant Movement. Not least of its significance is the fact that its inauguration and its proposals should have met with the full and considered approval of the body composed largely of the trusted, conservative, yet forward-looking executive officers of the Mission Boards of North America.

Bearing in mind the initial impulse of the Movement, its object might be restated as that of placing on laymen the responsibility of providing the means for making possible the sending forth by the Mission Boards all properly qualified student volunteers. An ultimate objective, as set forth in the announced purpose, is the realization of the Watchword of the Volunteer Movement. Subsidiary to all this, and as one of the means to the ends in view, was the proposal to send forth a Centennial Commission of fifty or more laymen to visit the mission fields and report their findings to the Churches at home. It is interesting to note that some sixty-six laymen under this initiative did make such visits at their own expense, and with most helpful results. In the pathway of seeking to carry out the original

purposes of the Movement many other ends were achieved. As is so often the case in unselfish undertakings, the by-products of the Christlike action of the laymen, as we shall see, transcended what was originally designed.

The Movement spread with great rapidity over the two English-speaking countries of North America. It was given right of way in the United States. From the beginning it arrested the attention and moved the consciences of men on every hand. The leaders set out to hold laymen's missionary conferences in fifty leading American cities, but as a matter of fact in one year alone such gatherings were held in seventy-five cities. As a rule these gatherings lasted three or four days. The largest halls were filled. All pulpits were thrown open. Business and industrial hours were shortened that more of the men might attend the sessions. Boards of Trade, Chambers of Commerce and luncheon clubs held special meetings to hear representatives of the Movement. Universities, colleges, and high schools received speakers. Breakfasts, luncheons and dinners were utilized to reach special groups. Large attention was paid to the campaign by the secular press. The major conferences held in great cities made a profound impression and influenced entire regions of the country. The conference held in Washington had 1,350 delegates, the one in Los Angeles 5,990, and the closing one in Chicago over 4,000. As a rule the speakers were laymen, although the clergy heartily cooperated. Groups of laymen of the big cities carried the message to smaller cities and towns. Literally thousands of Christian men of affairs gave freely of their valuable time. Among speakers on different occasions were Presidents of the United States—Theodore Roosevelt, Taft,

and Wilson, members of both Houses of Congress, leading officers of the Army and Navy such as Admiral Mahan, governors of several states, presidents of universities, leaders of the professions and of leading industrial, commercial and financial institutions. The same could be said of the Dominion of Canada. One chain of laymen's conferences alone, with Sir Andrew Fraser as leading speaker, covered twenty-five principal cities from Halifax, Nova Scotia, to Victoria, British Columbia. It climaxed with a great laymen's congress in Toronto presided over by the Hon. N. W. Rowell, and attended throughout four days by over 4,000 commissioners representing all parts of Canada.

It is not surprising that the Movement could not be confined to North America. Early in its life in response to an invitation from the British Isles, a deputation of six leading laymen went overseas and met with a splendid response in leading cities such as London, Liverpool, Glasgow and Edinburgh. As a result a Laymen's Missionary Movement was established which is still carrying on. Later as a result not of sending deputations but simply of learning indirectly of the activities and results achieved by the laymen in North America, similar movements sprang up in Denmark, Sweden, Holland, Germany, South Africa, Australia, New Zealand, Egypt, and Ceylon.

As we look back on the work of the Movement during the inspiring experiences of the early years of this century, certain results stand out. First of all, it called into unselfish action a great and up to that time so far as missions were concerned, a comparatively latent lay force. Tens of thousands of laymen, who hitherto had manifested little interest in the world-wide extension of Christ's Kingdom, assumed

definite responsibility for furthering the missionary enterprise. The Movement lifted into a place of central prominence the distinctive responsibility of laymen for helping to shape missionary policy and to carry out missionary programs of their respective Churches.

Particular attention should be called to the part this Movement had in enlisting men of large affairs. Save in rare cases the old, customary appeals had failed to get their attention, still less to enlist their cooperation. It takes a large program to win men of large capacity. From the beginning in cities all over the land it was noticeable that the Movement laid hold of men who think and move in large dimensions. It afforded to a multitude of men practical outlets for new-found vision and passion.

The educational methods employed by the Movement were not superficial or ill-considered, but psychologically sound, modern, and fruitful. Of this the experiences in open forums, discussion groups, and study circles, as well as in the production of up-to-date and wisely adapted literature, and in the use of able lay speakers, bear emphatic testimony. In this connection, let it be reiterated, that the most effective means was that of getting the newly interested laymen to use their fresh knowledge, interest and enthusiasm.

The Movement greatly enlarged the conceptions, outlook and perspective of men with reference to the missionary designs and mandates of Christ and His Church. The challenge presented to them had elements of attraction and command. It appealed to the heroic and the sacrificial, and the heroic appeal invariably calls forth heroic response.

For the first time in the history of missionary activity in

North America, a clearing house of comprehensive information, assembled with special reference to interesting laymen and of deepening their sense of responsibility, was established. By this is meant, that facts about not one or a few but of all communions, of all fields, and of all phases of the work calculated to appeal to men were made available.

This Movement discovered, called out and trained several hundreds of new, effective advocates of the cause of world missions. This has been one of the contributions of most highly multiplying influence.

The propaganda of the Laymen's Missionary Movement had great influence on the missionary giving of North American Christians. In the three years 1905-1907, the Mission Boards of the United States and Canada received \$26,559,806, whereas, in the next three years, 1908-1910, they received \$33,287,491, or an increase of \$6,727,685. In 1906 these Boards received \$8,980,488, but in 1924, after the work of the Movement had had time to bear full fruit, the sum of \$45,272,293 was received. In this period the number of North American Protestant missionaries increased from 5,708 to 16,754. Other factors also deserve great credit but we owe much to the challenge, the impulse, and the effective support given by this Movement.

The Laymen's Missionary Movement in its short life developed a really remarkable Christian fellowship. It became a fellowship which transcended all denominational, national and racial lines. It was a fellowship cemented by great common challenges, purposes and hopes.

It has thus given a great impetus to the cause of cooperation and unity. Facing the wholeness of the task served, as nothing else could have done, the Movement helped to fix

attention on the oneness of the task, and to make inevitable the drawing together of the forces in common planning and action. It blended in a marked degree the knowledge, insight, outlook, constructive ability and influence of our all-too-divided missionary bodies.

Seldom has a movement risen into strength, exerted such far-reaching influence and left such a valuable deposit in so short a period of time. It prompts the question, what is the explanation?

This Movement was occupied with something which was immediately relevant to meeting a great and widely recognized need.

It was emphatically a movement; not a formal, mechanical organization. There was an element of spontaneity about it. It pulsed with vitality. Its paid executive staff was almost negligible in size, though highly efficient and possessed with contagious enthusiasm. It announced at the outset that it did not contemplate building up another permanent organization but rather communicating an impulse and working out its mission, if possible, through existing agencies. Its ambition was to decrease that the Church and the Mission Boards might increase.

Its message was clear and direct and its appeal was primarily to the will.

It was a distinctively lay movement. The fostering of the missionary cause had become highly professionalized in the sense that the directive energy was almost entirely in the hands of employed, permanent officials, or left to the many bodies of devoted and very effective women who were rendering a service beyond all praise. This Movement brought to bear on the mission enterprise the point of view

and the methods of men immersed in business and professional life and especially those of large affairs.

It was for most of its life, especially so far as the national movement was concerned, a foreign mission movement. At the time it came upon the scene this was relatively by far the most extensive, most neglected, most urgent, and strategically most important part of the great unfinished task of the Christian Church. Therefore, it made a really massive and powerful appeal.

It was undisguisedly interdenominational. This was the case not only nationally but also locally, that is, right down to the individual city, town or village. This did not mean undenominational, but rather the policy of having each religious body bring into the common fellowship and action that which it regarded as most distinctive, vital and helpful. In other words, it illustrated not the oneness of uniformity but unity in diversity.

It was international in every sense of the word. International in the sense that it took the whole world into its vision, plan and sacrificial endeavor. Also international in the sense that from the beginning the laymen of the United States and Canada worked together as one mind. It would be difficult to exaggerate what the intimate fellowship, the unreserved mutual sharing, and the recognition of great common objectives and united striving to realize them came to mean to strong men of these two sister countries.

Notwithstanding the recognized success and solid achievements of the Laymen's Missionary Movement, it was deemed desirable by a majority of its leaders to discontinue the international movement at the close of the World War. They took the position that it was never the intention of the

pioneers of the Movement to let it develop into a fixed and permanent organization, but rather to have it ultimately become domesticated in the life and program of the various constituent denominational bodies. It was emphasized that one of the chief results of the parent or international Movement had been the initiation of laymen's movements or brotherhoods in nearly all of the principal denominations of the United States and Canada. In most cases these had developed an efficient organization with a supervisory committee and an employed executive officer. Moreover, the large programs of bodies such as the Methodist Centenary, the New Era Movement of the Presbyterian Church, the Men and Millions Movement of the Disciples, the Near East Relief, and ambitious designs of the Interchurch World Movement—all tended to strengthen the feeling that the parent Laymen's Missionary Movement had accomplished its distinctive mission, and that it might well give way to the denominational bodies. These counsels prevailed and the Movement formally disbanded in 1918.

As is well understood, the regional Laymen's Missionary Movement centering in Chicago has continued in being and widened its scope and action to reach out over the United States, and, with limited staff and resources, has accomplished a useful work. It deserves praise for maintaining in prominence through difficult times the idea and service of a nation-wide movement.

As we look backward the impression has deepened in the minds of not a few leaders that, on the whole, it might have been better had the parent Movement continued in existence as a co-ordinating body, performing from time to time such additional valuable services as the different denomina-

tional and regional agencies might desire. Be that as it may, there is imperative need now of an agency which will perform in the fateful period right before us such functions as the parent Movement so wonderfully performed in its great day. To this end, should not steps be taken to reconstitute the Laymen's Missionary Movement on original lines, but adapted to greatly changed conditions, near and far, and to present-day challenges; or to bring about an effective federation of the various denominational laymen's missionary organizations? It may be questioned whether there is any more important undertaking on behalf of the world mission of Christianity than that of restating, recasting and, where necessary, revolutionizing plans for calling out a vastly greater lay force and relating it to the present baffling and challenging world situation. The need for this is greatly accentuated by the development during the last two or three years of the ecumenical spirit and program, also by the mandates of the recent World Meeting at Tambaram, near Madras, India. The reasons are basic and convincing.

In the first place, to ensure that the Church be true to its distinctive character and Christ-appointed mission. The Church as the Body of Christ is made up largely of laymen and laywomen. Surely it is the design of Christ that all of the lay members of His Body, as well as the clergy shall function in furthering His world-wide plans.

Lay recognition and assumption of responsibility for the propagation of Christ's Gospel throughout the world has ever been the secret of the triumphant spread of the Christian faith. The history of the Church is eloquent and emphatic on this point. Their witness by word and also by life

is necessary to demonstrate the reality and power of the faith.

Such an outpouring of missionary interest and passion, as manifested in lay sense of responsibility and initiative, is absolutely essential to ensure the development of the faith, character and helpfulness of the laymen themselves.

Lay collaboration is also necessary in order that the message and program of the Church may be truly relevant to meeting the present day needs of men abroad as well as at home.

To ensure the ablest administration and leadership of the Mission Boards and of the working of the missionary program in the local churches, and likewise the development of a sound economic basis for the enterprise, the cooperation and contribution of laymen is indispensable.

It requires laymen to understand, to interest, and to enlist laymen. In nothing has this been proved to be more true than in the case of generating missionary conviction and devotion.

The participation and advocacy of laymen is needed to increase the apologetic power of the missionary appeal. The clergyman and the missionary are often regarded as special pleaders. This is to some extent inevitable, but the handicap is overcome when the man in the pew backs up the appeal from the pulpit.

To Christianize the impact of one's country upon the lands to which missionaries are sent, it is supremely important that laymen within the sphere of their calling and in their many contacts, near and far, shall bring to bear Christian example and Christian testimony and communicate the spirit of Christ Himself. Now that the world has

found itself as one body this can no longer be a matter of indifference. Through the spread of commerce and industry, through the diplomatic and consular services, through the movements of members of army and navy, through the ever-growing streams of travelers on errands of pleasure or business, through the visits and work of lecturers and professional men abroad and through the motion pictures and the radio—through all these and other means, our contacts with other peoples have enormously multiplied. This presents a tremendous challenge to the lay forces of all our churches to bear effective witness for Christ and His Gospel.

The seriousness of this obligation is deepened as we remind ourselves also of the increasing volume of members of other nations, races, and faiths who year by year come within our gates for study and for countless other purposes. That the witness of our missionaries and other representatives abroad may not be nullified, we simply must have called into action a vastly greater lay force that there may not be presented to the gaze of these visitors who come among us so many untaken forts in our rear.



THE DRAWING TOGETHER OF THE MISSIONARY FORCES

THE most distinctive, as well as the most important, development in the world-wide missionary enterprise in the second decade of the twentieth century was the remarkable advance in international and interdenominational cooperation. This was due to the creative initiative afforded by the World Missionary Conference at Edinburgh, June 14-23, 1910, which clearly marked a stage of major significance in the life of modern missions. All international missionary conferences which preceded it, not excepting the last London Conference of the eighties, and the so-called Ecumenical Conference in New York in 1900, were relatively limited in scope and achievement. The Edinburgh Conference was made up of 1,355 delegates. Of this number 560 represented forty-six missionary societies of the British Isles, 594 represented sixty missionary societies of the United States and Canada, 175 represented forty-one missionary societies of the European Continent, and twenty-six represented twelve missionary societies of Australasia. Less than a score of the delegates were members of the Younger Churches of the mission fields, and these came, not as representing the Younger Churches, but as a part of the delegations of certain missionary societies. Among the delegates could be

found well-nigh every type of doctrine, worship and polity. An unusually large proportion of them were men and women of distinction. In contrast with subsequent international conferences, the lay forces of the Older Churches were largely and influentially represented, but by no means were they as largely in evidence as in the New York Ecumenical Conference. Unlike its successors, provision was made at Edinburgh for visitors. These came in large numbers, there being present, as variously estimated, from two to three thousand from many Western nations. Few of these had admission to the Assembly Hall where the sessions of the conference were held but all visitors were accommodated in the large parallel meetings. Thus the conference at Edinburgh represented the high-water mark of popular missionary interest. As a great religious demonstration of the world mission, it still stands in a class by itself.

The main feature of the conference, which differentiated it from all its predecessors, was the fact that it afforded an impressive and successful demonstration of both international and interdenominational cooperation. This was markedly true of the work of preparation. An influential group, representing different nations and communions, spent nearly a week together at Oxford, two years in advance of the conference, working out cooperatively the entire plan. For the first time in the history of modern missions a plan was adopted involving the setting up of international commissions for making thorough preparatory studies. To this end the following eight representative commissions, each composed of twenty leaders of various nations and religious denominations, were appointed:

- I. The Carrying of the Gospel to All the Non-Christian World.
- II. The Church in the Mission Field.
- III. Education in Relation to the Christianization of National Life.
- IV. The Missionary Message in Relation to Non-Christian Religions.
- V. The Preparation of Missionaries.
- VI. The Home Base of Missions.
- VII. Missions and Governments.
- VIII. Cooperation and the Promotion of Unity.

Each of these commissions had sections on both sides of the Atlantic. They collaborated closely through constant correspondence and through interchange of visits on the part of officers of the conference as well as leading members of commissions. As different parts of their reports were prepared by individual members or groups, these were submitted to the other members for criticism. Moreover, each commission had many correspondents scattered all over the world. For example, Commission I had as many as six hundred correspondents all of whom made contributions to the final report. It should be emphasized that this was the first time in history when such wide and fruitful cooperation of leading authorities the world over was secured on a series of central missionary problems. This was true not only of the preparatory work, extending over two years, but also of the conference itself. Up to this time the sessions of world and area conferences were occupied almost entirely with addresses and the reading of papers. At Edinburgh less than one-fifth of the time was spent in

this way. The sessions were devoted largely to open forums in which concise statements, not exceeding seven minutes in length, were made by delegates representing various backgrounds and a wide range of experience. This made possible a much more comprehensive, a much richer, and a much more truly authentic diagnosis of conditions, and the laying of a broader foundation of facts and experience for advance. The Edinburgh Conference was a truly germinating experience. Not a few of the various methods employed were new; now they are generally accepted and used by religious organizations all over the world. It may truthfully be said that the conference ushered in an era of greatly increased international and interdenominational study of missionary questions, and of united action for giving effect to new light and vision on missionary need and opportunity.

The conference at Edinburgh considered itself not as an end but as a beginning. It performed only one legislative act but that was one of the highest significance. It appointed what was called the Continuation Committee. This was composed of some forty men and women, members of the conference. The title, which has since become common in various organizations, was new and apt, for it suggested an unfinished task. This body interpreted its function as that of carrying forward the investigations inaugurated by the eight commissions, of conserving and extending the influence of the conference, and, above all, of furthering international cooperation in the realm of Christian missions. In view of all that issued from this single act, it may confidently be asserted that the conference at Edinburgh furnished one of the most productive chapters in the history

of the expansion of Christianity as well as in the development of international missionary cooperation.

The activities of the Continuation Committee were largely brought to a halt by the World War. During those difficult years it set up an Emergency Committee, to which it transferred much of its responsibility. This new and temporary body accomplished an invaluable service in safeguarding the interests of German, French and other missions. Let us imagine, if we can, that the Edinburgh Conference had not taken place, and that no Continuation Committee representing officially all the Protestant missionary forces of the world had been called into being; who can estimate the extent of the disaster to the missionary enterprise which would have ensued.

As soon as possible, following the war, and in accordance with the original mandate given at Edinburgh, the officers of the Continuation Committee initiated steps leading to a Constitutional Convention which, in turn, launched as a permanent body the International Missionary Council. The Continuation Committee had derived its power solely from the Edinburgh Conference and was a self-perpetuating body, the authority of which inevitably diminished as the Edinburgh meeting receded. The new body, the International Missionary Council, derives its authority directly from the various National Christian Councils, and is composed of their official representatives. These, in turn, derive their power from the Mission Boards, and from the Missions and the Younger Churches of the mission fields.

It would be difficult to estimate the value of the contributions made to world-wide missions by the Continuation Committee directly following Edinburgh, and by its suc-

cessor, the International Missionary Council, in the many following years: firstly, through the varied work of the officers of the council on both sides of the Atlantic in relations with the Churches, the Governments, and the Mission Boards; secondly, through the service rendered by *The International Review of Missions*, an unparalleled repository of missionary thought for the twenty-seven years of its life, stimulating and coordinating the study and joint action of the missionary agencies; and thirdly, through the influence on united thinking, planning and action in the pathway of the chains of missionary conferences conducted by the chairman.

Special reference might be made to these many conferences. In the year 1912-1913 the chairman organized and presided over a series of twenty-one conferences throughout India, Ceylon, Malaya, China, Korea and Japan, attended in each area by the outstanding missionaries and leaders of the rising indigenous Churches. In subsequent years he conducted a similar series throughout the Moslem lands of Northern Africa and Western Asia; then, in Europe and America of Christian workers among the Jews; later, in the lands around the Pacific Basin, such as the Far East, the Philippines, the Netherlands Indies, Australia and New Zealand; still later, in the five principal parts of the Union of South Africa, also in Southern and Northern Rhodesia, and in the area including the Belgian Congo, French Equatorial Africa, and Portuguese Angola; also two subsequent series in the Far East and parts of Southern Asia. In all of these many conferences, attended first and last by several thousand recognized leaders, both nationals and missionaries, the delegates were organized into commissions

and brought out findings which were then discussed, amended and finally adopted. In nearly every case the proceedings have been printed and made available to the constituencies concerned, and have contributed greatly to the evolution of a real science of Christian missions. They all represent united study, united thinking, united planning and united action. Possibly even more important has been what they have made possible in fostering and actually realizing a truly creative Christian fellowship.

The World Meetings of the International Missionary Council held on the Mount of Olives, Jerusalem, in 1928, and at Tambaram, Madras, 1938, stand in a class by themselves; and together with Edinburgh, 1910, mark the great strides of the progress in which Christian missions, on the part of the non-Roman Churches, have been rapidly ceasing to be a multiplicity of isolated and detached agencies and have entered upon a period of ever closer international, interracial and interdenominational cooperation.

One of the greatest services rendered under the auspices of the original Continuation Committee, and even more of the International Missionary Council, notably in the decade beginning with Edinburgh, has been the planting and development of various National Christian Councils. At the time of the Edinburgh Conference in 1910 there were only two of them in existence—the Ausschuss of Germany, organized in 1885, and the Annual Conference of Mission Boards of the United States and Canada, launched in 1893. There are now twenty-six of these bodies as constituent members of the International Missionary Council—half of them in the lands of Europe, North America, Australasia and South Africa which send missionaries, and half in the countries of

Asia, Africa, Latin America, and the Pacific Islands which have received missionaries. Besides these are ten or more which are at various stages of development, and, it is assumed, will eventually become identified with the International Missionary Council. Among the strongest Councils are those of India, China, Japan, Great Britain, United States and Canada, although some of the most vital and helpful have been those of Germany, the Near East, the Philippines and the Congo. Generally speaking each council constitutes a clearing house of essential information; issues bulletins and other printed matter desired by its constituency; affords a business bureau of practical services for Christian workers; stimulates and guides groups for the study of mission problems; organizes conferences for the fostering of fellowship and united action; deals with government and matters of common concern to the various Christian bodies; makes possible united action to meet crises; and leads in forward movements. The most distinctive function of all these councils, old and young, large and small, is to promote cooperation and union. Their very genius is that of weaving together in fellowship, prayer, study, and sacrificial action the Christian groups of different names.

Parallel with the evolution of what we might call cooperative machinery, such as the International Missionary Council and the various National Christian Councils, and, to a considerable extent stimulated by these agencies, a multitude of separate or detached cooperative undertakings have come into being. During the last two or three decades they have increased almost at a geometrical rate in different parts of the world. Some of these cooperative un-

dertakings have sprung up in the countries of the West, for example, efficient and attractive headquarters, press bureaus, broadcast services, research bureaus, boards of missionary preparation, united councils for missionary education, and countless specialist conferences. Many-fold more have co-operative projects—educational, medical, literary—multiplied on the mission field. Moreover, of twenty-five union college and university projects and of twelve union hospitals, over one-half were established during the second decade of this century. Similar developments in the direction of closer cooperation and unity are taking place in other phases of mission work.

Unquestionably the cooperative movement in the realm of missionary action is increasing in volume and in momentum. The body of experience in ventures of cooperation and unity has become so extensive, and has been tested over so long a period, that it is now possible to evaluate this experience and to get at the secret underlying the undertakings which have been most successful. What then are the attitudes, principles, methods, and processes which explain the most satisfactory cooperation and union effort? The bold initiative and inspiring leadership of some one person who believes with deep conviction in a particular cooperative plan and has a sense of mission to carry it forward explains the success of many a piece of cooperation. Miss McDougall, Principal of the Madras Women's Christian College, is a good illustration. Again success has been achieved by a small band of kindred spirits who have worked as one mind and with undiscourageable enthusiasm, often in the teeth of great difficulties and serious opposi-

tion, for example, the group of missionaries who laid the foundation of the Near East Christian Council.

Back of the greatest union institutions with which I am familiar were years of thorough-going preparation. Any notable achievement of this kind is not a matter of magic but has been preceded by an adequate cause. Consider for example, all that went into the preparation leading up to establishing the Peking Union Medical College. On the authority of Christ anyone who would succeed in building a great structure must first sit down and count the cost, but count it with reference to paying it. Another factor must not be overlooked and that is the relevancy of the proposed union plan, measure, or organization to the meeting of certain clearly recognized and deeply felt needs. The School for Islamics in North India is a case in point. Contrary to the general impression, the pressure of serious problems and difficulties often facilitates the drawing together in united feeling, thought and action of different Christian bodies. Such hindrances, exacting difficulties, and it may be opposition, lead divided forces to recognize their need of each other and influence them to transcend their differences. Opportunities vast, exacting and worth while enough to justify and demand a united front, explain a number of the most helpful and promising union movements. This explains the success and helpfulness of the great Indian and Chinese famine relief campaigns. A carefully worked out policy, resolutely maintained, to transcend denominational, national and racial prejudices and distinctions is absolutely essential to the realization of high success in any cooperative venture involving two or more such groups. There must be no sense of inferiority or superiority. There must be full

recognition of varieties of Christian experience. This is well illustrated in the interracial commissions in the United States, and in the work for the depressed classes in parts of India.

Well thought out and well carried out means of supervision of cooperative ventures are indispensable, such as clear articles of agreement, a representative and able committee of directors with stated unhurried meetings and with expenses of members paid, full-time employed executive secretaries and a progressive program and policy. The whole enterprise must be carried on in an atmosphere of unselfishness. This is of front-line importance. Those who enter into the cooperative undertaking do so not so much for what they can get as what they will earnestly try to give. Each member is willing to decrease that the great uniting cause may increase. "For cooperation," said Dr. Johannes Warneck, "we need humility and the will to self-renunciation." The deep and hidden secret of triumphant cooperation lies in the development of intimate Christian fellowship. In other words, it is a combination of the human and the Divine. Cooperation begins where love begins and ends where love ends.

As has been emphasized in the last three years, the world mission has entered upon the third stage of cooperation. The first stage was the period preceding the Edinburgh Conference of 1910—the period in which many experiments or demonstrations in cooperation were initiated. These were ultimately multiplied into a large number of detached pieces of cooperative effort, scattered all over the world, but without relation to each other. The second stage was the one on which we have just been dwelling—the period

since Edinburgh, and particularly the years leading up to the Jerusalem Conference of 1928. These were the years in which we have seen the creation and development of national and international agencies for the express purpose of fostering interdenominational, international, and interracial cooperation. During this period, as we have also observed, cooperative or union projects, largely local and regional but at times national, greatly multiplied. The third stage on the threshold of which we now stand is the one in which the forces related to the missionary enterprise pool not only knowledge and experience but also plans *in the making*, personalities, funds, administration, and at times, it may be, names and identity. In other words, the time has come when the whole subject must be taken much more seriously or realistically. In this respect what lies behind us should be regarded largely as preparatory to a far more significant, fruitful, and triumphant drawing together of the Christian forces.

The reasons for achieving much closer cooperation and union in the years that lie before us are urgent and convincing. In the first place, the very recent and alarming manifestation of divisive forces throughout the world render this course not optional but obligatory. Every argument used in my recent book on *Cooperation and the World Mission* has been tremendously accentuated by current international misunderstandings, bitterness and strife. The ecumenical gatherings of the last two years in their exhaustive studies and thorough discussions declared themselves in unmistakable terms to this effect.

Experience has shown that scattered and unrelated efforts are relatively ineffective, or futile, for meeting and over-

coming such perils to faith, character and influence as current religious persecution, attacks on missionary freedom, the propaganda of the godless movement, and other rival challenges to the allegiance of men.

The overwhelming demands of war relief can never be met by divided counsels and action. This point takes on tragic meaning when we remind ourselves that just at this time there are greater areas of unrelieved suffering than at any one time in the World War.

To come to successful grapple with certain emergent evils, such as the traffic in narcotic drugs, the liquor curse, forced labor, corrupt aspects of the cinema, nothing short of really thorough-going cooperative programs and action will suffice.

The magnitude, complexity and baffling difficulty of the task of bringing the principles, the Gospel and the life of Christ to bear upon the whole range of the world's life and relationships are such as to make it an idle dream to think of accomplishing the sublime end in view apart from a united front on the part of those who acknowledge the Lordship of Christ.

Wholehearted cooperation, as shown in the contributing on the part of each of the cooperating bodies of their most distinctive Christian truth and experience, enriches greatly the message and program of the Christian movement. It makes also for higher efficiency and abler leadership of the Christian forces. There are only so many, and none too many, leaders of strictly first-class equipment and ability. These should not be confined within denominational and national limits, but made much more widely available. Unselfish blending of leading minds and prophetic spirits

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makes possible great enlargement of the vision, the churchmanship and influence of the Christian cause.

The testimony of the Church is seriously impaired in America and in non-Christian countries because the various Christian bodies are not visibly and effectively united. Genuine cooperation and sacrificial union add enormously to power of the Christian appeal. It constitutes indeed the triumphant apologetic.



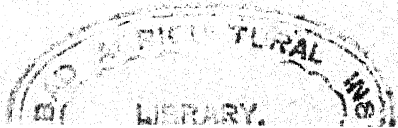
LIBERATING THE MONEY POWER

THE period under view in this lecture, the third decade of this century, has much to teach with reference to possibilities of the money power in relation to the missionary enterprise. Here we have chiefly America in mind. At the outset let us remind ourselves of the extent of the money power of America. The United States of America is by far the richest country of the world. Its total wealth at the end of the third decade of this century, as given by the National Industrial Conference Board, was put at \$329,700,000,000. The figure quoted in a *New York Times* editorial January 1st, 1932 from estimates of the Chamber of Commerce of the United States was \$400,000,000,000. Sir Josiah Stamp, a leading British authority on economics, in the 14th edition of the *Encyclopaedia Britannica*, uses the figure \$408,000,000,000. It is said that the wealth of the United States is more than the combined wealth of Great Britain, Ireland, France, Germany and the Scandinavian countries. We have 5.3 per cent of the land area of the world and less than 7 per cent of the population of the world, but more than one third of its wealth. The growth of this wealth has been rapid. In 1850 it stood at 7 billions, in 1870 at 30 billions, in 1890 at 65 billions, in 1910 at 185 billions, and in 1930 at not

less than 330 billions. Whereas the wealth of the old world represents the accumulation of many centuries, that of America has been accumulated largely in one century. A few facts about larger incomes of individuals will be suggestive. In 1921 only 6 persons had incomes of over five million dollars, 21 of over one million, and 2,352 of over one hundred thousand; but in 1929 as many as 36 had incomes of over five million, 504 of over one million, and 14,701 of over one hundred thousand.

During this post-war decade there was also a great expansion in giving to Protestant Churches and missions. In fact the Foreign Mission Boards of North America in the period 1918-1927 reached peaks in giving never before or since attained. There were variations among different Boards as to the exact year of reaching the peak, and as to the degree of consistency in maintaining levels of increase. In the year 1918 the gifts to foreign missions of fifteen leading denominations aggregated \$16,482,000, and in the year 1927 they reached \$27,179,000. Certain Protestant denominations projected and carried through with gratifying results special campaigns with reference to missionary objectives. In this connection particular reference should again be made to the Methodist Centenary Movement, the Presbyterian New Era Movement, and the Men and Millions Movement of the Disciples.

No statement regarding the money power and the wider plans of the Churches should omit comment on the Inter-church World Movement. It will be recalled that this was the Movement in which many of the Protestant denominations of the United States united in an ambitious program contemplating the raising, in possibly three years of a



billion dollars for their Home and Foreign and other Church Boards, of which sum \$336,777,572 was to have been raised in the year 1920. Of this vast sum only \$176,000,000 was subscribed that year. Even that was by far the largest amount ever raised interdenominationally in America or in any other country. At the same time it fell so far below the goal which had been set that the effort was regarded by the general public as a failure, and, even by its most ardent promoters, as but a partial success. Enough time has elapsed to make possible an evaluation of the Movement, and this will not be without its lessons for those interested in releasing the money power.

Without doubt the scope of the undertaking was far too vast to be dealt with adequately within the set time limits. Discerning laymen and certain Board executives recognized this at the very start and urged that the effort, at least in the first year, be limited to meeting the needs of the Foreign Boards, but the majority would not consent to this. So the new organization went forward with the impossible plan of going out to meet the immediate needs, and, in most cases, the enormous prospective demands of all the Boards—foreign, home, educational, hospital or philanthropic—of the various denominations. Even had the campaign been confined to the Foreign Boards, the period of time available was all too short to make satisfactory preparation and to ensure the success of the intensive campaign itself.

Too little care was given to the selection of men qualified to master unprecedented and baffling conditions. The leadership was assigned largely to the promoter type, and there was a lack of prophets, statesmen and wise master builders.

The publicity was at times governed by wrong motives and was too self-laudatory. The official announcements were lacking in simplicity and clearness of statement.

The management of the Movement, rightly or wrongly, had the reputation of extravagance. The war work drives, which dealt with such matters with a prodigal hand, had tended to foster such practices.

Another matter which caused a great deal of criticism was the scheme for financing the Movement prior to the actual campaign. In a word it consisted of borrowing from the banks and having certain Mission Boards virtually underwrite the loan, the Boards having accepted the positive assurance of leaders of the Movement that this part of the fund would be provided not by the regular church constituencies, but by the so-called "friendly citizens." Although the campaign expenses reached the large figure of over \$8,000,000, this vague special source yielded less than \$3,000,000. The banks, of course, came back upon the Mission Boards, and it can be well understood how this one thing alone queered the whole Movement in the thought and feeling of many.

The name Interchurch World Movement was a misnomer. Instead of being inter-church in the proper sense of blending or pooling all into a common fund, or at least the expenses of the Campaign, it was in actual operation a concurrent effort on the part of leading Protestant denominations of the United States, each one conducting its own campaign and sharing its ingathering with no other. In reality there was all too little actual unity and fellowship. On the other hand, there were fears for denominational prestige, not a little rivalry and dissent in the working out

of policies and relationships, and a lack of understanding and close collaboration between those in charge of the Movement on the one hand, and, on the other hand, the leaders of the various Church Boards.

On the credit side there were unquestionably certain clear gains. The Interchurch World Movement, at the critical moment of the reaction, backwash and general let-down following the tension and exhilaration of the World War and the period immediately following, made a tremendous appeal to the imagination, quickened the conscience, and stimulated sacrificial action. Its propaganda served widely to leaven public thought as to the immensity, unity, and urgency of the all-embracing program of the Churches.

The various fresh and comprehensive surveys, many of which were conducted under very competent leadership, constituted in themselves a great contribution. Some of the studies, which were not completed at the close of the campaign, were regarded as of such high value as to lead Mr. John D. Rockefeller, Jr. to establish the Institute of Social and Religious Research which in the following fifteen years accomplished a work of incalculable importance for the whole Christian Church and other constructive forces.

The preparation and issuance of the report on conditions in the steel industry aroused the country, as it had not been before, on the twelve-hour day, and was the efficient cause bringing about desirable changes. Eminent publicists and church leaders have spoken of this as sufficient recompense for all the outlay of time, effort and money that went into the Movement.

Notwithstanding all that was said in the way of criticism as to the handicap which the Movement suffered from un-

fortunate manifestations of denominationalism, the fact remains that, at a most critical moment in the life of the country and of the world, this facing of the wholeness of the task before Protestant Christendom did more than all other factors to impress upon Christian leaders the urgent importance of a larger recognition and realization of the oneness of the obligation of our all-too-divided forces.

Since this time of extraordinary giving to the mission cause there has been a marked decline. As a matter of fact there are few if any of the regular Church Mission Boards which are not having a hard struggle to prevent further disastrous cuts in their budgets. Certainly the high promise of the early twenties is not being fulfilled. How account for the distinct slowing down in the giving to current missionary budgets and to special missions projects?

First of all, should be mentioned the most comprehensive or basic cause, namely, the beginning and the continuance of the world-wide depression. This has affected practically everybody—rich and poor and those of moderate incomes. Involved in this is continued, extensive unemployment. It is only fair to point out that a majority of Christians in most communities were not giving to missions before the depression, and this number includes a multitude who were as able to give as those on the lists of regular contributors. Moreover, among those who have continued to give are great numbers who are no more favorably situated financially than their fellow Christians who have ceased to give or decreased their gifts. Also, all too many are economizing on their missionary contributions instead of on expenditures for luxuries and pleasures.

Increased taxation is another factor which has had its

influence on the decline in giving. One need only recall the number of tax demands—federal, state, local, war, excess profits, capital stock, merchant levies, club, amusement, auto—and the list goes on—to realize that this has become a very real factor. At the same time American Christians should be reminded that they are by no means as heavily taxed as their fellow Christians in the British Isles and in certain countries on the European Continent where the missionary giving proportionately puts us to shame.

Think also of the multiplying needs and requirements of the people of modern times. The typical farmer today counts as necessities his auto, radio, movies, daily paper, the foods of the city, and properly wishes to send his children to a good school and college. The same is true of the industrialist workman in his setting, also of the professional man.

The extravagant standards of living of certain groups have tended to undermine the spirit of self-denial and sacrifice of literally millions. All this is in startling contrast with the foundation-laying period of our churches and mission agencies and affords ground for serious self-examination.

In the years under review, as well as subsequently, there has been a veritable deluge of appeals for altruistic causes. Here we have in mind not taxation, or the various forms of community funds or chests each of which usually represents a large list of worthy agencies, but the countless special projects and emergency demands. The number of deferred building and endowment campaigns for colleges and hospitals has been legion. Think of church objects alone. During the short period 1916 to 1926 the value of all church properties in the United States increased from \$1,676,000,000 to

\$3,839,000,000, or more than doubled. The debts on new church edifices of eleven leading denominations in the same period grew from \$49,000,000 to \$159,000,000.

Another, and by no means a negligible factor, has been the inevitable reaction from the World War and post-war drives, and from the high pressure methods of some denominational campaigns and of the ill-fated Interchurch World Movement.

Some consider that the pooling of the budgets of Foreign Mission Boards and other Boards in certain denominations has broken the force of the more distinctive or highly specialized presentations.

The sincere doubts or unanswered questions of many possible donors to the mission cause explains their inadequate response. Such questions as: Is this project essential? Is it really succeeding? Is the work over-extended? Is too much spent on overhead? Is there unnecessary duplication? Is it not high time the Younger Churches planted by the missionaries took over the support of the enterprise? Are not the appeals for the work in front of our own doors more important? Such questions cannot be ignored.

Then we hear much of frozen assets, but much more serious is what we might well call frozen sympathies. This suggests a very real peril, explaining much more of the lack of giving than is generally realized, and that is spiritual atrophy, or the apparent and often real inability to use the will as a result of not using this the chief among all our faculties. It is use or lose.

It is to be feared also that many who are well able to give largely are not doing so because they are protected or

shielded—often by relatives, or a secretary, or, even by a pastor.

A major reason explaining the lack of donors, and the small gifts of those who do give, is the inadequate means and methods employed by those who solicit gifts. Often these solicitors really do not deserve to get more.

And still more important among the causes accounting for the totally inadequate giving to the supremely important cause of the world mission of the Christian Faith is the lack of a challenging program and of a really heroic and sacrificial appeal. This raises a question which demands conclusive thinking, thinking which leads to action, and that is: Why augment the giving to the world mission of Christianity?

The sum now being given to the cause of world missions is absolutely inadequate. This is true even for the maintenance of the work to which the Churches are already committed. Many of the Mission Boards are acutely suffering and in certain fields are facing disaster. Moreover, to ensure the healthy growth of promising projects already launched enlarged support is essential. Still more is such enlarged giving necessary to meet new opportunities and demands which, in the judgment of trusted leaders, should without fail be met. The American Protestant Churches are today challenged to enter upon another stage of external and internal expansion. This movement under the leadership of the Living Christ is not static but vital and dynamic. His command has not been fulfilled. It has not been repealed. It is still operative. It has taken on vastly greater meaning due to the world's extremity, and the breakdown or proved in-

adequacy of all other supports. Therefore, Christ's world-wide mandates and program should have right of way.

The church constituencies are able to furnish the amount needed. Less than five million of all Americans are contributing to our largest and best known charity—the American Red Cross. With reference to the deduction of 15 per cent allowed on income tax for benevolent purposes it is said that less than 3 per cent of this advantage is taken. Extended studies covering several communions show that not over 30 per cent and probably not more than 25 per cent of Protestant Church members give to foreign missions.

The altruistic giving, including that to the world mission, is falling far short of keeping pace with our increase in income.

Certain grave perils threatening America, possibly more than any other country, are accentuated by inadequate unselfish giving, that is, such perils as growing extravagance, love of ease and softness, and aimless use of leisure. If it were not for this vast volume of waste, we would have more than ample funds for every such worthy and unselfish purpose as that of the world-wide propagation of the Christian religion. Returning from the Orient, and even from Europe, one is impressed afresh with the orgy of unnecessary and unwise expenditures not only among the well-to-do but also among others as well. Statisticians have calculated that one hundred years ago the average person had 74 wants of which 16 were regarded as necessary, whereas, today they estimate 484 wants of which 94 are rated as necessary. This striking statement tells its own story. However, the world is not made better by saying, "Thou shalt not." Only by providing counter attractions, new outlets, larger challenges

can our grave perils be overcome. "We are not suffering from an ephemeral crime wave," said Herbert Hoover at a recent meeting of the Associated Press, "but from a subsidence of our foundations."

The spiritual vitality of the church membership, and of those who are not church members, depends among other things upon an increase in unselfishness, which is only other language for becoming occupied in generous and sacrificial outpouring of life and substance. There cannot be too many appeals based on reality of need and opportunity. Every worthy appeal for financial help affords opportunity for expression and for the development of the highest Christian qualities of generosity, love, sacrificial devotion and remembrance of Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Giving is one of the crowning graces. And on the authority of Christ Himself, "It is more blessed to give than to receive."

The so-called Christian lands, among which America counts herself, are today on trial in the thought and conversation of observing members of non-Christian peoples. Our attitude, motives and practice with reference to money is a supreme test. It is a solemn responsibility to be the world's wealthiest nation. "Unto whomsoever much has been given, of him shall much be required," said Christ Himself. And this is the rightful expectation from even those who know Him not. Philanthropy is Christianity in action. Christianity without philanthropy is not Christianity worthy of the name. What could be more important for the well-being and influence of America today than the truly Christlike devotion of all its power, financial and otherwise, to the greatest

cause of the ages, the extension of Christ's Kingdom? This affords a convincing demonstration of the supremacy of the spiritual facts and forces among us and that money is our servant and not our master.

A real self-forgetting and self-giving outpouring of the money power of the rich and the poor would be a sure precursor of the great revival—our greatest single need. Here the Old Testament prophet sounds the authentic note for this day and this land, as truly as for his own day and his own land—"Bring ye the whole tithe into the storehouse and prove Me herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The reasons, therefore, for augmenting greatly the financial resources at the disposal of the world missionary cause are convincing. The untapped resources of American Christians, both of the wealthy and of those of moderate means, are in the aggregate enormous. Even a small portion of available income would be sufficient to carry from strength to strength the world-wide program of the Churches and of their auxiliary agencies. The countless rivulets of the sacrificial gifts of the poor would, as proved again and again, accomplish wonders. I have never been able to decide which is the greater power for good, the gifts of concentrated wealth, or those of associated poverty. I do know that both are needed, and that God requires both. It should be borne in mind that a disproportionate share of the money power of America is in the hands of Christians. Experience shows that an ever-increasing number among them are disposed to give to unselfish causes. If a goodly proportion of the Christians who are now giving nothing to missions, and who are

as able to give as are the Christians now giving, would give in like proportion, it would solve the financial problem of the missionary enterprise.

The practical issue then is that of increasing the volume of missionary giving. All who realize what is at stake, both clergymen and laymen, are, therefore, called upon to concern themselves more with enlisting increased, even sacrificial giving of rich and poor. We must multiply greatly the number of givers. And we must increase the number of large givers. By large givers is meant those who give sacrificially and increasingly. It should not be forgotten that some of the smallest sums at times have contagious and, therefore, multiplying or productive power. A multitude who are giving but one dollar a year to missions might, as a result of planning and self-denial, contribute five or even ten dollars; many are now giving ten dollars who could as easily, with foresight and Christlike action, increase their annual gift to twenty-five dollars; and also, as experience in different Boards is showing, there is a large number in the aggregate very reassuring, who, by adopting some such plan as the tithing system, can advance to the one hundred dollar scale. Moreover, one of the most encouraging developments has been that of the increasing number of individuals and families who have assumed the support of a missionary. This has been stimulated greatly by the Volunteer Movement, a student volunteer offering to give his life to the cause and some Christian friend or group taking on his budget.

If the number of generous and sacrificial givers is to be very greatly enlarged, as it may well be, notwithstanding all the handicaps and difficulties, the thing most needed is to multiply the number of money raisers, and to increase their

efficiency and fruitfulness. Such service involves a blending of sacrificial and joyous experience. Moody, the great evangelist, who himself had large experience in money raising, coined a new beatitude, "Blessed are the money raisers, for in heaven they shall stand next to the martyrs." Another title which might well be applied to those who serve in this way is that of "enlarger of the Kingdom." For the guidance of all those men and women, laymen and clergymen, who aspire to be most truly helpful and abounding in fruitfulness in such service, may I venture to suggest principles, attitudes, measures and practices which, in the light of experience and observation, have proved to be the secret of largest and most satisfying results in money raising.

1. The discovery and enlisting of generous and sacrificial givers for the cause of Christ should be regarded as a spiritual service. If the spiritual motives and forces are not brought into action, results are bound to be comparatively meager and unsatisfactory. Viewed in this light the soliciting of funds for Christian missions becomes a source of spiritual helpfulness to the donor, to those toward whom his gift goes, and likewise, to the one who has the privilege of relating the gift to the opportunity.
2. Let the one who desires to help in this vital way vigilantly look for and confidently expect to find financial leads, wherever he goes; that is, to find those who can and will be led to give toward furthering the plans of Christ's Kingdom. Let it be repeated, such leads are to be found wherever human beings are, even in most unlikely places. We are responsible for finding and

seeking to interest them. It is not cant, the scriptural word that "our labor is not in vain in the Lord." One is reminded of the young preacher who came to Spurgeon and complained that he did not have converts after every sermon. Spurgeon replied, "You do not expect to have converts after every sermon, do you?" "Why no," said the young man, "I do not suppose I mean after literally every sermon." Spurgeon rejoined, "That is the reason you do not have converts after every sermon."

3. It is essential that you have a good case or cause. Be sure you have it, believe in it, master it, do not apologize for it, lose yourself in it. Those who are most successful are those who have forgotten themselves, and have become completely absorbed in the beneficent and needy cause which they are seeking to help. President Eliot of Harvard used to say, "I do not ask for money, but present opportunities for investment."

4. Regard the cause you present as one of transcendent importance. It is, if it is the world-wide program of Jesus Christ. We must be able to show that it is of front-line importance, that it is absolutely necessary, and that the help of the one to whom we are presenting it is indispensable. Of course we cannot say such things if it be a fictitious case; in other words if it is not true; but, if there be a cause which abounds on every hand, in every land, with tragic reality and inspiring possibilities, that cause is the one for which Christ laid down His life and rose in resurrection power.

5. If within the realm of the possible, see the person to

be interested and enlisted face to face. In Great Britain well-prepared and authenticated appeals in the periodicals and printed circulars, and formal presentations through the mail, seem to meet with a good response; but seldom is that true in American experience. And even in case of Great Britain, one wonders whether the employment of the personal interview method would not have yielded far greater returns.

6. Lay yourself out in every interview to do your best in the presentation of your case. Be brief and direct. Be clear. Be convincing. Above all, be honest. Years ago I was taught a valuable lesson by the almoner of one of the wealthiest donors in a certain country. I had worked for days on the preparation of the project, and handed it over to this representative of the desired donor. Later he invited me to come to his office to talk the matter over. "There is only one thing wrong with this appeal of yours," he said, "and that is that it is perfect. In this office of ours we have discovered through the years that there is nothing which is perfect." From that time in presenting projects I have made it a rule to present not only the favorable aspects but have leaned over backward to share handicaps and any particularly unfavorable circumstances. I have learned also that apparent stumbling blocks can be turned into stepping stones.

7. Take pains to satisfy the prospective donor as to the soundness of the business management of the enterprise. Satisfy him as to the reliability of the supervisory body, as to the economical conduct of the undertaking,

as to the make-up of the budget and the control of expenditures, as to the system of audit, and, above all, as to the policy of keeping within the income.

8. Make much of special objects. Break up the budget, so far as practicable, into definite, appealing projects, for example, the salary of a missionary, the scholarship of an individual student, the launching of a much needed piece of printed matter, the support of an entire mission station, the provision of a college building, the cost of an up-to-date surgical outfit for a mission hospital, a conditional gift toward making possible an advance campaign for evangelism. Many a person will strain and sacrifice to cover an important and compassable project who would not give one-fifth as much toward the budget as a whole, or toward a general pool. It is easier to call forth sacrifice for a person, or a field, or vital project, than for a pool.

9. On the whole the plan of securing conditional gifts has proved to be a fruitful method, that is getting a person to promise to give a certain amount on condition that others do so. In raising the budget for the World Missionary Conference of Edinburgh, 1910, a certain layman was asked to give \$5,000 on condition that a total sum of \$50,000 be raised. He made his condition more difficult in insisting that we must secure not a balance of \$45,000 but nine separate gifts of \$5,000 each. I am glad to add that not nine but ten others were secured.

10. Never "rob Peter to pay Paul." It is easy to do so but very shortsighted and costly. How much better to

say to a possible donor, we want you, in addition to all you are already giving to other aspects of the mission enterprise, to give such and such an amount toward this exceedingly important project. This is the sportsman-like course. It is unselfish. Christ is not divided.

11. If possible, expose desired donors to actual situations or opportunities. A fascinating list could be given of notable gifts toward missionary objects secured from casual travelers—gifts ranging from \$10,000 to \$1,000,000 and more. Again and again the support of a missionary, or the financing of a forward movement in educational, medical, or evangelistic work has been secured as a result of the donor hearing in detail about the given need and opportunity from those having first-hand knowledge of situations involved and of their significance.

12. This suggests the importance of bringing to bear the influence of others. You may not know, or have access to a certain individual who is able to do large things financially, but you have a friend who has his full confidence. Your friend may have an understanding with this possible donor which precludes his serving as an intermediary, but happily there are many times when such is not the case.

13. Exercise foresight. This is particularly desirable with reference to securing annual gifts toward the regular budget of an organization such as a Mission Board. One of the most successful solicitors for a Christian movement I have ever known was a man who in his day raised many millions, and who never closed a year

with a deficit. He had the rule of renewing most of his major subscribers a month in advance of the beginning of a new year. He thus took time by the forelock and anticipated a flood of other appeals. Men of large and successful business operations, knowing the value of this practice in their own operations, commended him and showed added confidence in him.

14. Lay stress on the urgency of the situation. One cannot, of course, do this as a subterfuge. How true it is, however, that in any work related to the Living Christ and to living and dying men, and conducted in a plastic and constantly changing world, there is always present the element of urgency. Well did He summon His followers, "Lift up your eyes and look on the fields, that they are white already unto harvest," and likewise solemnize them with the warning, "The night cometh when no man can work."

15. Never speak slightly or even entertain depreciating thoughts regarding what may seem like a so-called small or disappointing gift. I say so-called because time may prove that a gift which at the time seemed pitifully small has been more potent than certain gifts of very large dimensions. The most highly multiplying gift of which the Christian world has record was doubtless the gift of the widow's mite, judged by results across the ages. Nor has it by any means lost its power. It is not so much the size of the gift as the motives and potentialities of the giver. Jesus still stands over against the treasury and judges men by what they are in secret.

16. Take advantage of success in one solicitation to press on at once to enter other doors of opportunity, that is, to enlist the favorable decisions of others. Momentum is priceless. What can men not do with the help of a rising tide of success? There comes to a worker in the pathway of success in solicitation a peculiar intensity, an aptness or facility in expression, and a contagious enthusiasm. What a pity and what a loss to the cause not to utilize this added power.

17. Cultivate with the givers a genuine partnership relation. This involves keeping in intimate touch with them and sharing with them all that a partner has a right to know regarding the use and results of his investments. It is this relationship and practice which lets us into the sacredness and the joyousness of being *laborers together* with God.

18. It is in the pathway of rendering unselfish and, therefore, truly spiritual service to others that we experience the most expansive and permanent results in financial work. Those from whom I have learned most in this vitally important work were those whose lives and words were the source of spiritual helpfulness. Although they were the means of releasing large sums of money from the rich and the poor for the most enduring work in the world I do not remember them as financial solicitors. The secret of their power in the discharging of this and other functions was the fact that they were conductors of the truth and impulses of the Spirit of the Living and Ever-Creative God. This brings us to the hidden depth of the subject. Christ, after

showing, as He does in the Gospels, the impossibility of controlling the money power with human wisdom and power, went on to maintain that, whereas with man it is impossible, with God all things are possible. In a word, therefore, it is a matter of exposing men to God in Christ. He then makes His own impression, and, if He makes the impression, it is a profound, a transforming, an enduring impression, because it is a super-human impression.



DEPRESSION, RECESSION, RE-CREATION

THIS past decade, the fourth of the twentieth century, has been one of the most critical in modern times, if not in all time. It has been a period characterized by reaction and disillusionment. Internationally there have been multiplied misunderstandings, bitterness and strife. There have been wars, rumors of wars, and, worst of all, undeclared wars among the most cruel and devastating of all recorded history. The atmosphere of the world has been and still is fairly surcharged with suspicion, fear and dread. When have there been such wide areas of unrelieved human suffering? When in the memory of man now living has there been so much religious persecution in both Orient and Occident? On every hand there has been an alarming relaxation of social sanctions and moral standards and unexampled violation of treaties and other solemn agreements. Then add to this the prolonged and literally world-wide depression.

All this has had its profound effect on the world mission of the Christian Church. Early in the decade the depression alone led to a marked, one might say an unprecedented, recession in Protestant missionary action the world over. This contraction of the work of Mission Boards ranged all the way from thirty to sixty or more per cent. The giving

of living donors to the American foreign missionary societies alone shrunk from \$33,131,245 in 1930 to \$18,543,229 in 1935. In an earlier lecture the serious consequences of such startling shrinkage have been noted. It is the last time in the history of the world-wide missionary enterprise when a series of such disastrous cuts of mission budgets should have been permitted. It is indeed a serious fact this cutting not simply of branches, but also, as has been stated, of tap roots of vitally important parts of the missionary program.

This tragic decade, moreover, has witnessed not only unparalleled depression and resulting recession but also a serious outbreaking of oppression and actual persecution of Christians. There have been solemnizing manifestations of this on almost every continent—Asia, for example, in Korea and the Near East; Africa, in Abyssinia; North America, in Mexico; Europe, in Germany among Christians as well as Jews.

And yet we Christians cannot be pessimistic. If we honestly believed that all of the English-speaking countries (and why should we confine ourselves to them as there are many other nations which share their ideals) had during this last decade done all that we might have done to avert that which most distresses us; and if we thought that all of the Churches, even those of the Protestant Communion, had done all that they might have done to counteract and overcome that which has caused such serious consequences, then we might well be pessimistic. But recognizing as we must that not one of our countries and not one of our Churches has done one-tenth of what might have been done to resist and turn back that which has so oppressed us, we are bound to be optimistic. Why? Because we know Whom we have

believed, and, therefore, well know that nothing has taken place in these fateful years to invalidate a single claim ever made by Jesus Christ. And He has made stupendous claims. Think of His marvelous assertion, the like of which no world leader has ever made, "I am the way, the truth and the life," or that other transcendent and supreme claim, "I, if I be lifted up, will draw all men unto Me."

Against the black background of so much in the decade which is contrary to the mind of Christ, the discerning eye of the Christian will see on every hand the real beauty that is in the world. It reminds one of the words of Helen Keller, "The world is full of troubles," but she did not stop there. This is her full sentence, "The world is full of troubles, and it is also full of the overcoming of troubles." In other words, she sounded the authentic Christian note. I say, Christian, for what other faith sounds this note? Still less does one hear it in the realm of agnosticism. We recall at once the exhortation of St. James, the most realistic of all the Apostles, "Count it all joy, my brethren, if you find yourselves in the midst of manifold trials." He did not say, make it an occasion for ordinary congratulation if you find yourselves subjected to many trials, but rather the ground for all joy, that is, for extraordinary rejoicing. Also this abounding joy was to be occasioned not because of one trial but because of manifold, that is, of a veritable network of difficulties or hardships. St. Peter used almost the same language, "Rejoice greatly though now for a while, if need be, you find yourselves hard pressed by many trials"; again notice, not if confronted with one severe test or affliction, but if subjected to the steady pressure of manifold temptations or testings. And St. Paul must have had in mind a

similar experience when at a time of great conflict and trouble he said, "A great door is open unto me and there are many adversaries." He did not say, I have a great opportunity but there are so many handicaps, so many baffling difficulties, so many adversaries or enemies, that it is hopeless to think of entering the open door. No, indeed, he said I have not only an open door, but also the added attraction of difficulties, testings, adversaries—let me at them. Let it be repeated, this is the authentic Christian note. And this is the note which needs to be struck at the end of this severely testing decade, and at a time when difficulties are multiplying on every hand.

Keeping in mind the experiences and lessons of the past decade, let us ask ourselves, what have been and are the advantages and the grounds for rejoicing in times of severe testing or trial?

The difficult testing period through which we have been passing has unmistakably fostered an attitude and spirit of humility. Humility is the crown of all the virtues. It might well be called the most strategic of the various virtues in the sense that this virtue when acquired facilitates the acquisition of the other virtues. How true it is that real humility has made possible great discoveries and inventions. It has opened the door to greatest progress in all departments of life. It has ever been a precursor to the greatest advances both in character and in achievement. Never have there been so many evidences of this throughout the world mission of the Christian faith. It goes far to explain the rising spiritual tide in so many parts of the world as shown in the growing spirit of religious inquiry; in the great multiplication of groups for study, discussion and sharing; in the

volume of serious, well-directed criticism; in the increased output of books and brochures of apologetic and evangelistic character as well as of the Christian Scriptures; and, above all, in the Christward movements of great power and significance the number and like of which have not been known in any previous decade.

This suggests another striking and encouraging fact—the wide-spread inquiry, investigation and research on the part of leaders and friends of the missionary enterprise. Of course, the same has been true in other departments of the life of the world. Every progressive government, every great industrial, commercial, and financial organization, every forward-looking educational, philanthropic and social betterment institution, has in recent years established research bureaus or conducted or encouraged objective studies regarding its functions, techniques, programs, and requirements. Happily the same has been true of the world mission. Contrary to the popular impression this has been even more characteristic of the missionary movement than of any other part of the work of the Churches. And, what is more significant, the work of the world mission has been subjected to more thorough-going research and constructive study during the past ten years than in all of the three preceding decades combined. This will be evident even from a greatly abbreviated statement. Among the multitude of special studies and research projects of this past decade, attention is called to the following:

Commission on Christian Higher Education in India and Burma under A. D. Lindsay, William Adams

Brown, Nicol Macnicol, William J. Hutchins, Oscar Buck, S. K. Datta and S. K. Rudra.

Commission on Christian Education in Japan under K. Ibuka, F. W. Padelford, G. B. Oxnam, and others.

Commission on Theological Education in China under L. A. Weigle, T. Bau, C. S. Miao.

Commission on Church History in the Orient under S. J. Case, W. D. Schermerhorn and E. R. Morgan.

Commission on Mass Movements in India under J. W. Pickett.

Commission on Modern Industry and the African under J. Merle Davis.

Commission on the Cinema under J. Merle Davis.

Survey of the Foreign Work of the Young Men's Christian Association and the Young Women's Christian Association.

The Laymen's Foreign Missions Inquiry. This study of the work of seven denominational Foreign Mission Boards of America in Japan, China, and India was conducted by a commission of fifteen men and women. It was preceded by and rested on the work of three separate Fact Finding Commissions of some ten members each, a commission for each of these three countries.

The Interpretative Statistical Survey of all the Protestant Missionary Work of the World, Joseph I. Parker, Director, with some thirty special collaborators or interpreters.

The Series of Special Field Studies conducted by *World Dominion*.

Research and Reports on Rural Conditions and Prob-

lems in India and also in the Far East, by Kenyon Butterfield.

Survey of Missionary Work of Siam by Carle C. Zimmerman.

African Rural Studies by John H. Reisner.

Unified Statements of the Missionary Council of the General Assembly of the Church of England.

Surveys of Work of Various Missionary Societies by Special Commissions, e.g., the Church of Scotland, the Woman's Missionary Society of the United Church of Canada, the Congo Mission of the English Baptist Missionary Society, etc.

Extensive Tours of Inspection and Report by the chief executive officers of many Mission Boards.

Countless Revaluation Conferences on mission fields and at the home base for the purpose of restudying, restating, and revising missionary programs and plans.

This list does not take account of the vast number of special studies and committee reports in connection with the work of the many National Christian Councils, and in relation to the Conferences of Churches, Missions, or Missionary Societies in all parts of the world. Nor does it include reference to printed volumes dealing with the scientific study of missionary problems and policy.

When all the foregoing is taken into account it becomes evident that in all the history of the world mission of Christianity there has been no period comparable with the last ten years, in volume, range or thoroughness of original research and objective study of missionary fields, problems,

principles and programs. Never have so many competent minds been enlisted in the study of the missionary enterprise. It is reassuring to know that virtually all of these studies were undertaken on the initiative of the bodies concerned. Splendid examples have thus been afforded of thoroughly detached and honest self-criticism.

It should be pointed out in this connection that not least among the advantages of a period of severe testing, such as the one in which we find ourselves, is that of stimulating among Christian leaders, the habit of self-examination. This is fundamental to maintaining the vitality and propagating power of the missionary or any other Christian movement. Back of all study of fields, ways and means, or external problems, lies the supreme matter of self-examination, as to such vital concerns as grounds of vocation, relative values, and purity of motives. Therefore, it should be an occasion for joyfulness if we find ourselves subjected to such testings and discipline as promote within us a right habit or practice of self-examination.

It requires such exacting or demanding times as the last decade to call out the latent energies. Modern psychologists point out that often in the frailest invalid powers lie hidden which, if released, would startle the world. A period which some have superficially regarded as unpromising and discouraging has exercised the thought-power of Christian workers related to the missionary cause as has possibly no other period. In not a few fields it has afforded examples of genuine statesmanship. From the nature of the case most difficult and baffling situations seem to be necessary to develop strategists. Strategy is the science which enables a leader with relatively small forces to accomplish at times

what one with even larger forces cannot accomplish without this science. How many times has this been illustrated in the recent past in fields where staffs have been seriously reduced or budgets curtailed? And in the teeth of impossible difficulties how many inspiring examples have we not had of what can be accomplished when the comparatively latent forces of heroism and real sacrificial devotion have been drawn upon?

Baffling situations and apparently unsurmountable barriers often lead to the discovery of new and better ways. This has been illustrated again and again during this decade in connection with the missionary effort on behalf of the depressed classes in India, notably in the successful dealing with groups. Moreover, in rural fields in different parts of the world where the extent and difficulty of the problem seemed hopeless, the past few years have abounded with fresh and rewarding means and methods. The situation created by the shrinkage in the number of missionaries has in many a field, under wise leadership, resulted in augmenting greatly the voluntary lay forces of the Churches. A most interesting and suggestive recent development in parts of India has been the attention paid to sterile fields, that is, areas in which for long periods there have been meager, if any, visible results of missionary activity, and resulting revision or scrapping of old methods and the adoption of entirely new and promising programs and measures. The difficult challenge presented to the Christian forces by the vast government student body throughout China has, during the last two decades, led to a series of evangelistic campaigns employing new and well-adapted techniques and attended with large and truly wonderful results.

The history of the Church, both ancient and modern, shows that times of trial and prolonged difficulty have helped to thrust forth and develop new leaders. This has been preeminently true in different parts of the world mission in recent years; for example, in the field of education, Leighton Stuart of China, Dr. R. B. Manikam and Miss Alice Van Doren of India; in the medical mission field, Dr. Edward H. Hume of China, and Dr. C. C. Chesterman of the Congo; in the realm of Christian apologetics, Dr. Hendrik Kraemer of Java, Dr. W. A. Visser 't Hooft of Holland, Dr. J. H. Oldham of England, and Professor H. P. Van Dusen of America; in the Mass Movement work in India, the Bishop of Dornakal, Bishop Pickett, and F. Whittaker of Hyderabad; in the realm of Christian literature, Miss Constance Padwick of Egypt, and the two remarkable groups of Chinese and Japanese scholars; in the furthering of language study, Jimmy Yen of China and Dr. F. C. Laubach of the Philippines; in rural reconstruction, Dr. D. Spencer Hatch and Dr. Wiser of India, and Dr. Sun and Frank Price of China; in evangelism and Christian cooperation, Dr. T. Kagawa of Japan; in fostering right race relations, Dr. Edgar Brookes of South Africa, and Dr. Conrad Hoffmann of the International Committee on the Christian Approach to the Jews. This list has not been equalled in any other decade, and it could be greatly extended.

A situation which may be characterized as one attended with "manifold trials" is conducive to the drawing together of the Christian forces in closer cooperation and unity. Just as war causes even rival parties to sink their differences and present a united front to the enemy, so a grave crisis, or a threatening array of common adversaries to the cause of

Christ, tends to unite in plan and action the Christians of different names. This has been the result in the Near East in face of the menace to religious liberty. Again, in the Belgian Congo the unjust discrimination against Protestant educational work, due to the Roman Catholic propaganda, served to draw together in program and organization the various Protestant bodies. The grave problems of the Christian colleges in the war zones of China have led to effective co-operation. The persecution of the Russian Christians has established friendly and helpful contacts between the Russian Orthodox and Western Protestant Churches. Let it be reiterated, that the threatened shattering of German missions in the World War was averted by the united action of the missionary forces of other lands working through their common Emergency Committee. The present alarming world situation and the grave rival challenges to the allegiance of men have stimulated greatly the current movement to establish a World Council of Churches. This is destined also to lead increasingly to united study, planning, and action on the part of the various Christian Communions.

Periods of extreme hardship, suffering, and testing seem to be designed to be periods of the outbreak of creative life and energy. At the time of the Boxer War in China, in which many missionaries and thousands of Chinese Christians were slain because they would not stamp upon the Cross of Christ, not a few, even among Christian leaders, expressed their fear that the day of missions in China was ended. On the contrary, it proved to be the beginning of unexampled advance of the Christian cause. The present terrible catastrophe in Eastern China has already been overruled to the marvelous expansion of the Christian move-

ment in West China. The terrible famines in India and China and the Christlike ministries which they called forth, opened countless hearts to Christ Himself. Luther said that before every great opportunity God sent to him some special trial. One of the grounds of my belief that the cause of pure Christianity is on the threshold of something which will transcend anything that lies behind us, is the fact that the world over the Christian movement is undergoing such severe testing.

Another reason for joy in the midst of manifold trials is that such an experience generates hope. "Rejoice in tribulation," says the great and deeply taught Apostle, "for tribulation worketh patience, and patience worketh experience, and experience hope." Note the sequence. Tribulation, or trials, or testings develop patience; they must do so for we come to see that they are inevitable, and the Christian comes to see that they must have been designed, and that they have the warrant of the experience and example of Christ Who "learned obedience by the things which He suffered." In the case of many, also, it seems to require prolonged trials or sufferings to develop the finest patience or endurance. Then "patience worketh experience." Experience of what? Experience of our short-comings and limitations. Yes, but even more, experience of the reality and absolute sufficiency of Christ. And this without fail should generate hope. In the face of widely prevailing pessimism, defeatism, fear and dread, what is more needed across the world than hope?

Overwhelming difficulties and impossible situations help to deepen acquaintance with God and to enable one to realize in actual experience His sufficiency. If we did not

have burdens, problems, trials and adversaries which we honestly know are too hard for us singly or collectively to bear and surmount, we would by no means be so likely to seek His face, to listen to His voice, to comply with His conditions, and, therefore, to experience beyond question His adequacy. Christ breaks out in wonder-working power primarily in the presence of the impossible. On the authority of Christ Himself, "The things that are impossible with men are possible with God."

What is the secret of realizing, or making our own, the great gains of a period or experience of severe testing like that through which Christians in common with others have been passing? In the first place, one should resist pessimism as one would resist the devil. Pessimism is a disease, judged by results. I can trace to it no good results but only the opposite. No pessimist ever became a truly great leader.

Then one should school himself to take long views. Long views backward—back to the Old Testament prophets, back to the early Christians—to the arena and the catacombs, back to the Dark Ages where against the black background stand out some of the most hopeful and vital characters of all time, back to the reformers, the heretics, to those who have charted the new and better courses for mankind, back to the pioneers of modern missions on some of the great battlefields of Christianity. Surrounded with such a cloud of witnesses we cannot but run with patience, high hope and triumph the race that is set before us. Also we should even more concern ourselves with the forward view—the life-giving and unfading vision of the kingdoms of this world becoming the kingdoms of our Lord and His Christ that He may reign forever and ever. Those who live under the spell of this commanding vision, as well as of the mem-

ory of God's great goodness and faithfulness across the centuries, cannot be discouraged, dismayed, or defeated.

Those who would triumph over widely prevailing gloom, fears, and doubts must frequent the mountains. What mountains? The mount of vision, let it be reiterated, where we see what the crowd do not see—the day of inevitable triumph. Literally the peoples are perishing because there are not sufficient leaders on this mountain. Also the mount of warning. We recall what we are told in *William Tell*, how centuries ago in Switzerland when the enemy was approaching fires were lighted on a first range of hills or mountains, the signal was taken and other fires were started on the next range, and so on. Thus in an incredibly short time the people were warned in time for successful resistance. If ever we needed leaders in high places to sound out clear and authentic warning, especially to a new generation, it is in this day of confusion because of conflicting voices and dangerous rival challenges. Of supreme importance is it that we spend time unhurriedly on the mount of transfiguration—that mountain to which the little group of Christ's disciples went and where they tarried until they saw "no man save Jesus only." And while we shrink from it, we may be called in the pathway of our Lord to go to the lonely mount—the mount of sacrifice. Herein lies the secret of breaking the strangle hold of the sins and perils of our day, also the secret of the most highly multiplying fruitage and undying influence.

Above and through all we should keep our gaze riveted on Christ. He has spoken the adequate word for this confused and most severely testing decade and the fateful period that lies ahead—"In the world ye have tribulation; but be of good cheer; I have overcome the world."



LOOKING AHEAD FROM THE VANTAGE GROUND OF MADRAS

THE most significant and reassuring development in the world mission of the Christian Church in recent times was the Meeting of the International Missionary Council held December 12-29, 1938, at Tambaram, near Madras, India. It was the lineal successor of the World Missionary Conference in Edinburgh, 1910, which, as we have seen, advanced by a great stride the cause of cooperation and unity, and of the creative gathering on the Mount of Olives, near Jerusalem, in 1928. Moreover, it was a striking circumstance that without design the Tambaram or Madras Meeting was in the heart of a remarkable succession of ecumenical gatherings, being preceded by the World Conference on Life and Work at Oxford in July, 1937, and the World Conference on Faith and Order at Edinburgh in August, 1937, and followed by the World Conference of Christian Youth at Amsterdam in July, 1939. This unprecedented and notable series of ecumenical assemblies reveal world-wide interest and concern with reference to the present alarming and urgent situation confronting the Church, world-wide recognition of the fact that the major problems in each nation can best, if not only, be dealt with in an international or world setting, and, above all, world-wide desire and purpose on the part of discerning Christian leaders to draw to-

gether for fellowship and for united thinking, planning and action.

The Madras Meeting was geographically the most widely representative Christian gathering ever held. There were present 471 persons from approximately seventy different countries, or separate areas of the world. Take Africa as an illustration: for the first time in its history all parts of this vast continent were represented at a world conference, delegates being present from Sierra Leone, Liberia, Nigeria, the Gold Coast, the Ivory Coast, French West Africa, French Equatorial Africa, the Belgian Congo, Angola (Portuguese West Africa), the area of the former German colonies of Southwest Africa, the Union of South Africa, both Bantu and European, Southern Rhodesia, Northern Rhodesia, Portuguese East Africa, Nyassaland, Tanganyika, Kenya, Uganda, the Egyptian Sudan, and Egypt. It is all the more remarkable that all these representatives of Africa met not in Africa but Asia. Much the same could be said of Asia—virtually every part of this continent where Protestant missions have gone—Japan, Korea, Manchuria, China, Hongkong, Siam, Malaya, Burma, India, Ceylon, Arabia, Palestine, Syria, Iraq, Turkey, Iran, Turkestan—sent delegates. For the first time in a world Christian gathering different parts of Latin America—North, Central and South—were officially represented. The Philippines, the Netherlands Indies, and islands of the Southern Pacific sent notable delegations. Every land on the Continent of Europe which sends Protestant missionaries was ably represented, also all the English-speaking countries of the world. It may be questioned, therefore, whether under any other auspices, or for

any other purpose, there has been a gathering attended by official representatives of so many parts of the world.

Nearly all present were delegates officially appointed by the various National Christian Councils and Missionary Conferences related to the International Missionary Council. Somewhat more than a hundred different church bodies, representing virtually all of the non-Roman denominational families, were represented. There were a number of co-opted delegates who had been invited because of their expert knowledge on various questions. Fraternal delegates also were in attendance from other ecumenical bodies—Faith and Order, Life and Work, World's Alliance for Promoting Friendship Through the Churches, the World's Y. M. C. A., the World's Y. W. C. A., the World's Student Christian Federation, the World's Sunday School Union, the World's Christian Endeavor, and the Provisional Committee of the World's Council of Churches. The weakest point in the personnel of the gathering was the relatively small number of laymen present. This was due in part to the time of year that the Conference was held, but this cannot be a sufficient explanation. It was most unfortunate, for certain problems of the world mission cannot be solved without the larger collaboration of leading laymen. The proportion of women delegates was also admittedly inadequate, considering the large and influential part which women have in the missionary enterprise. Another serious gap was the absence of members of important faith or undenominational missions. The number of delegates who were under thirty-five years of age was a decided improvement on the Edinburgh and Jerusalem Conferences. The splendid representation from various Christian Student Movements helped

greatly to make this possible. While the Oxford and Edinburgh Conferences brought together a larger number of ecclesiastical scholars, the Madras Meeting had represented in its membership more knowledge and experience in the actual work of the Christian Church throughout the world than has ever before been assembled.

At the Madras Meeting for the first time in the history of Christianity the Younger Churches of Asia, Africa, Latin America, and the Pacific Islands were represented on a parity with the Older Churches of Europe, North America, and Australasia. This was true not only as to actual numbers (that of the two groups being equal), but, even more important, parity as to initiative, sense of responsibility, leadership, and participation. As the days of fellowship unfolded we of the East and the West came to realize more fully than ever before our absolute interdependence. Some came to India, as they now see, with a small Christ—assuming that Christ had revealed Himself fully to their particular denomination and people, but the deepening acquaintance and sharing at Madras made vividly clear that we have a Christ so infinite that He requires all the nations, races and communions through which to reveal fully His excellences and to communicate His power. It is believed that the contacts established and the new means of communication opened up will introduce on a far larger scale the process of mutual sharing among the Younger Churches themselves, and also between the Younger and the Older Churches.

The recent gathering in India abounded in evidences that the Younger Churches in different parts of the world are coming into their own. Their vitality, growth and

achievements alone are such as to destroy the illusion which obtains here and there in the West that Christianity is losing out. In a great struggle, for example, at one time in the World War in a battle of several days' duration with a frontage of nearly two hundred miles, at certain parts of the line a given regiment, or even an entire division, might have been pushed back and have thought the battle was lost, but those in touch with the entire battle line on all fronts, by various means of the signaling corps, knew that, taking the battle as a whole, victory was assured. So, on our vantage position at Madras, while some delegates had come from fields where the Christian forces were being hard pressed and, perchance, were actually losing ground, we came to see that, taking the world-wide struggle as a whole, victory is assured. Personally, I came away with the conviction that were Christianity to die out in Europe or America, which God forbid, it exists in such vitality and propagating power in certain fields of Asia, Africa, and the island world that, sooner or later, it would spread to our shores and re-establish itself.

It was well that we could meet in India:

That fascinating land where we witness so much of the beauty, the grandeur and the majesty of the works of God in nature, and some of the most impressive and surpassing works of man;

That ancient land, with its great traditions antedating those of so many countries from which we had come, notably those of the West;

That land of so many peoples and tongues—the home of one-fifth of the human race;

That land which, more than any other, is the home of great religions and cultures. What does the world not owe to India's ancient, yes, and its modern saints, sages and reformers! "Modern"—this at once suggests the name of Gandhi. It would be hard to find a modern parallel to the moral influence of this one personality over vast bodies of people, near and far, or a more heroic record of sacrifice on behalf of a great and noble cause. In his advocacy and practice of non-violence, may he not, in this particular, be charting a new course for mankind? Where save in Christ does he find a warrant for this course? Surely not in the non-Christian faiths or in agnosticism.

In India we found ourselves among people characterized by reverence for religion, and also by large religious tolerance. Where is there a people more warm-hearted, more gentle, more courteous, more peace-loving?

In going to India we went to a country where Christianity is not a foreign religion. It ranks as one of four or five of the oldest of many faiths. For here we found the ancient Syrian Church which is identified with much of the best in Indian life. Moreover, we must not overlook the fact that in India is to be found a larger membership in the Younger Churches than is to be found in any other land.

Our hearts were touched with responsive sympathy when we reminded ourselves that in India we were in the presence of one of the greatest areas of poverty, of human need and suffering, and of burden-bearing in

all the world. "Bear ye one another's burdens and so fulfil the law of Christ."

In India we found virtually every problem we had left behind us, and some that were entirely new to us.

What was most important for all of us who had come to India was the fact that India presents the world's most instructive laboratory of Christian experience, method and adventure. During those never-to-be-forgotten days we learned much to guide and inspire us.

When has another conference of Christian leaders assembled at such a moment? It has been my lot across the years to attend several series of world conferences of Christian movements in different parts of the world, but I think of none of them which met at a time like the one at Tambaram. It will be recalled that this meeting was projected more than three years ago with the thought that it would be held at Hangchow, China. Tragic events made it necessary to transfer the meeting to India. In one sense, the planning of the meeting over three years ago seems as though it were only yesterday. In another sense, it seems like an age, when one recalls the impossible events which have since elapsed in the Far East; the transformations and alarming developments in the Near East, notably Palestine, the land of our Lord and Saviour; the experiences in Africa, in particular what we associate with the name Abyssinia which has not ceased to cause the Christian conscience of the world to tremble; the unbelievable occurrences in Central and Southwestern Europe; and the marvelous developments of the last three years in India, more profound and significant than those crowded into any three preceding decades. I venture to say

that never has a world Christian gathering assembled at a time when simultaneously in so many parts of the world there was so great need of its high offices. We were vividly conscious day by day of severe tension in our very midst. It could not but be so, for there were present over a score of delegates from Japan, and twice as many from China. There were representatives from Korea at a most fateful hour. There was the full official delegation from Germany. There were, as we have already noted, natives from all parts of Africa some of whom were smarting under the sense of unjust discrimination and persecution. There were sharp reminders of misunderstandings and maladjustments between the Indian and the ruling race. But, thank God, there was what made Madras infinitely worth while and essential—an actual and forever convincing demonstration, in our realized fellowship, of the sufficiency of the love of Christ to soften asperities, to bridge chasms, to achieve a triumphant unity.

We were solemnized by the challenges which came to us both from the world about us and from within the Churches themselves. Looking outside our Churches we were profoundly concerned as we recognized:

Primitive races being brought suddenly into violent contact with more complex civilizations;

The break-down of ancient and honored traditions, of highly valued institutions, also of solemn agreements and established law and order;

The wide-spread disintegration of moral ideals and authority;

The inauguration of what someone characterized as an era of god makers;

Rival challenges to the allegiance of men being presented literally across the world, and, therefore, new menaces to the Christian faith;

The necessity of fighting the battle of religious liberty over again;

The serious fact that in the West, as well as in the East, the Christian message today is confronted by a non-Christian world.

Looking to the Churches themselves, we were also made aware of grave perils and inspiring challenges, such as:

The continuing problem—the central work of Madras—the upbuilding and maintenance of the Younger Churches as a part of the world-wide Christian fellowship. How is the Church, in such an environment as just indicated, to live, to grow, to reach out with literally world-conquering and transforming power?

Here and there perils of half-converted Churches. There is grave danger lest Christianity become diluted or adulterated by infiltration of superstition and sub-Christian conceptions of God.

Ideas and attitudes which are tending to cut the roots of the missionary undertaking because they cut the roots of Christianity itself.

The need of realistic thinking and sacrificial action with reference to the development of a sound economic basis for the Churches.

The hour had come to sound out a strong recall to

evangelism—the larger evangelism. This was recognized as basic to all that we had most at heart.

Then there was the supreme problem of Christian unity, and the fulfilling of the vision of a World Council of Churches, which came to the recent Oxford and Edinburgh Conferences, and, to this end, the determination at Madras of the part which the Younger Churches should have in the realization of this vision.

The conference in India was hard-working, forward-looking, courageous and constructive. The first week the entire company was divided into eight sections to deal with important aspects of the central theme. The following week they again divided into eight sections to grapple with other issues and problems. Each section held ten or twelve meetings and then left with a drafting committee the formulation of its report. The report of each section was later considered by that section, and, where found necessary, amended. Three full days of the closing week were spent by the entire conference in four plenary sessions daily, considering, discussing and amending the reports of all sections, likewise of certain groups which had met for dealing with special problems. Some sections accomplished more than others, partly owing to their leadership but even more owing to the extent and thoroughness of the preparatory work preceding the conference. The reports of all sections and groups have already been carefully edited by an editorial committee and printed, both in America and Europe, in a brochure of over 150 pages, entitled *The World Mission of the Church*.

The main criticism of the conference is that it undertook

more than could be accomplished in eighteen days. To be more specific, there should have been five or six instead of three days for the consideration of reports in plenary session. This would have afforded time for many more delegates, who had not been in the sections which prepared particular reports, to make their contribution. Without doubt this would have enriched the reports at certain points. At the same time it should be added that a critical survey of the various reports leaves the impression that little of outstanding significance has been overlooked. Some may be disposed to criticize parts of reports, here and there, as exhibiting compromise rather than prophetic leadership. It would be strange were this not the case. But the governing purpose of this world consultation, was to arrive, if possible, at a common mind; that is, to see where leaders of the Christian forces, the world over, are ready to proceed *together*. In view of present-day divisive influences and factors, this is a matter of supreme importance. The more than 400 delegates believe that the things they have said in these reports ought to be said, and that the proposals which they have put forward are needed, timely and practicable. Their united expression has been accomplished without stifling the voice of prophecy. In nearly every section prophetic voices were heard, and in not a few cases were heeded and followed. In no case did they speak in vain. Their words will not be forgotten. Time will show that many of the greatest results of Madras were not embodied in findings, or resolutions, but will be put into effect by those who had the listening ear and the effective will. While the delegates believe that their reports do contain much that

is of great value, they themselves have received more than any proposals or resolutions can express.

This great and bewilderingly complex assembly, which was characterized by so many differences, national, racial, social, theological, was fused together in a wonderful unity by the governing objective—to make Jesus Christ Lord of all—Lord in the entire range of individual life and in all human relationships.

The central theme of the conference was the upbuilding of the Younger Churches as a part of the historic universal Christian community. Throughout the world for many months this was made the subject of study and discussion in countless groups and conferences, as well as in periodicals, pamphlets and books. At Madras its consideration by the various sections covered a wide range. Under the first grand division, the Faith by Which the Church Lives, one section dealt with the Faith, and the other with the Nature and Function of the Church. Under a second main division, that of the Witness of the Church, there were four sections. One dealt with the Unfinished Evangelistic Task; another with the Relation of the Christian Witness to the non-Christian Religions and Cultures; another with the Distinctive Place of the Church in Evangelism; and another with the numerous Practical Questions Which Arise in the Conducting of the Work of Evangelism. In the third main division, that of the Inner Life of the Church, there were five sections. The first dealt with Worship, the Christian Home and Religious Education; the second with Training of the Leaders, Ordained and Lay; the third with the Place of the Institution—Educational, Medical and Social—in the Life of the Church;

the fourth with the Place, Function and Training of the Missionary; and the fifth with Christian Literature.

In the fourth main division, that of the Environment of the Church, there were four sections. The first dealt with the Economic Basis of the Church; the second with the Relation of the Church to the Changing Social and Economic Order; the third with the Church and the International Order; and the fourth with the Problem of Church and State. The fifth main division was covered by a single section, Cooperation and Unity.

Among the literally hundreds of proposals large and small, but none of negligible character, to which with considered opinion this world-wide and truly influential body unitedly set its hand, attention might be called to a few to which priority should be given.

Without doubt in this group should be the clear call to world-wide evangelism. The meeting reaffirmed the notable deliverance of the Jerusalem Conference on the Christian message. In fresh, lucid, and realistic terms it showed the relevancy of the message to a world very different from the one visualized ten years ago on the Mount of Olives. Heartening witness was borne to a rising spiritual tide in many parts of the world—more than was the case in any preceding world conference. It was clearly recognized that it is always wise to take advantage of a rising tide. The demand, therefore, became irresistible that the Churches, Younger and Older, give themselves to the larger evangelism.

What they heard was a summons to a far more profound understanding of our message, the everlasting

Gospel, of our field, of our times, and of our resources, human and divine.

It was a summons to far more of the passion for evangelism which consumed our Lord Himself and which is the mark of true discipleship.

It was a summons to vastly more extensive plans for exposing living and dying men to the Living Christ—plans more consonant with the indescribable depths of human need and with the all-embracing designs of our Saviour.

It was a summons to a far more masterly strategy in the sense of recognizing and utilizing, as never before, key positions, significant groups, dynamic personalities, and providential occasions.

It was a summons to a unity such as Christ's followers have never yet realized, but which, on the authority of Christ Himself, will present to an unbelieving world the triumphant apologetic—"that they all may be one; that the world may believe."

It was a summons, therefore, to a larger recognition of the centrality and sufficiency of our Lord Jesus Christ—at once the beginning, the means, and the end of evangelism.

No mistake was made by those who over three years ago planned the conference, when they decided that the organizing idea around which the program was to be built should be the rising, indigenous, Younger Churches. This became increasingly apparent as the conference preparations and then the discussions of the conference itself unfolded. The Church-centric policy to which we are com-

mitted is both timely and prophetic. What question could be more vital and meaningful than, How may the Church be made truly the Body of Christ in organization, in polity, in witness, in service, and in relationships of all its parts? The partnership relation of Older and Younger Churches bids fair, in the light of all that transpired and all that was decided at Madras, to become an increasing and mutually helpful reality in the years right before us.

The long needed, penetrating and constructive studies of the economic basis of the Younger Churches under the direction of Mr. J. Merle Davis in preparation for Madras, and the absorbingly interesting discussions while there, have revealed the timeliness and great value of this undertaking. It resulted in the demand to carry forward with thoroughness and practical application to missionary policy and program the work so auspiciously inaugurated. The governing purpose is to develop a church structure, program, and leadership suitable to the economic supporting power of the people concerned. This involves giving very special attention to the problems involved in raising the economic level of multitudes of impoverished Christians. A factor in the situation, of which we are only now becoming vividly aware, is the effect of the difference between the relatively high standard of living of Western missionaries and the poverty of the people to whom they go. Moreover, there is the increasingly difficult issue involved in the development by Mission Boards of institutions beyond the capacity of the Younger Churches to maintain them. This complicates the problem of devolution. In view of the strategic importance of these problems and their solution, Madras with reason entered the plea that the Church think

and plan with reference to adding to the three regular features of their program—the evangelistic, the educational, and the medical—a fourth which will deal with the economic and social.

Another belated emphasis placed by the Madras Meeting was the lifting into a place of prominence the whole subject of Christian literature. This was the first world conference to deal with the matter with any degree of adequacy. The long neglect has brought the Christian missionary movement to an alarming position. We have been teaching millions to read but have not begun to provide in any commensurate measure proper reading matter. Moreover, the vast and ever-expanding government systems of education are educating tens of millions and no agency has had a program for meeting the resulting enormous need for suitable literature. Add to these two momentous facts what in the aggregate is a tremendous output of non-Christian and anti-Christian literature agencies, and we recognize the absolute necessity of giving effect to the comprehensive and truly pertinent findings of the Christian literature section of the conference. Let us hope and pray that Madras will do for literature what Jerusalem ten years ago did for rural reconstruction.

The training of leaders, clerical and lay, of the Younger Churches was the subject of one of the most largely attended, ably led, and altogether helpful sections of the conference. Anyone at all familiar with the facts will recognize the major importance of the subject. No improvement can be expected until the Mission Boards, the Missions and the Churches not only recognize but also put in a front-line position the giving effect to the findings dealing with this

subject; and in particular, to begin with, the appointment of a Commission to make a face to face comprehensive study of the theological colleges and seminaries with special reference to the relevancy of their curricula, staff and other resources for meeting the needs of today and tomorrow.

Of practically coordinate importance was the attention given at the conference to the work of the missionary. For several years the need has been recognized of an altogether fresh, competent study of the whole range of the subject—the present need, the function, the essential qualifications, and the special preparation of the missionary. The leader of the section dealing with this subject made a special study in several fields before reaching Madras. The contributions to the discussions made by delegates from many fields, and specially by leaders of Younger Churches, have resulted in a program which commanded general approval. Contrary to the impression in certain quarters, the entire conference put itself on record that more missionaries are not only needed but also wanted. None pressed this so strongly as did the Christian nationals of Asia, Africa, and Latin America. Stress was properly placed on the need of missionaries who will serve as colleagues and friendly helpers of the national leaders, as true servants of the indigenous Churches, as bridge builders between the Older and Younger Churches and as interpreters and exemplars of the Universal Church.

Madras should usher in a new era of cooperation. For three years or more it has been pointed out that taking this world mission as a whole, we have arrived at the third stage of cooperation. The first stage was the period preceding the Edinburgh World Conference of 1910 during which

period there came into being many isolated and detached pieces of cooperative effort. The second was the period between the Edinburgh Conference of 1910 and the one at Jerusalem in 1928, in which there was developed organizations whose primary purpose was the fostering of united study, planning, and action, namely, the International Missionary Council and the large majority of the National Christian Councils, not to mention the great multiplication of cooperative projects. The third stage upon which we have but barely entered, and to which time should show that Madras had given a great impetus, is the one in which, let it be reiterated, we shall pool not only knowledge and experience but also plans in the *making*, personalities, funds, and increasingly administration. Madras revealed the need of a clearer apprehension of the forces which oppose us and of a recognition of the resources we have in common.

All Mission Boards and Churches should reconsider their relation to one another in the light of the united action of leaders at Madras. Without doubt united planning, field by field, is the key to ensuring desired progress in virtually every department of the work. Another aspect of the cooperative movement which demands early and prolonged attention is that of placing union institutions on a more secure basis. Taking the long view, the secret of greatest and most satisfactory advance in cooperation and union lies in strengthening the various National Councils. One of the most significant developments at Madras was the initiative of the leaders of the Younger Churches in advocating and furthering plans not only for much wider and closer cooperation but also for promoting church union. It was im-

premise also to note the keen interest manifested in the proposed World Council of Churches and in the integration of the Younger Churches with this great measure launched, as already stated, by the recent Oxford and Edinburgh Conferences. The mutual advantages to both Older and Younger Churches of such integration are most evident.

As one looks back upon Madras and recalls the prevailing attitude of so many from all quarters of the world when they assembled, and contrasts with that the change that took place in them singly and, above all, collectively, one is constrained to believe that time will show that the three greatest results of those days of united fellowship in thought and prayer were these:

In the first place, it sent forth a large and most representative company of trusted leaders of the world-wide Christian mission with a clear sense of direction. We all came from lands where even among Christian leaders, there was much confusion of thought, conflicting voices, divided counsels, and working at cross purposes. We came to see more clearly than ever our ultimate goal, and, in most cases, what are the next steps to be taken toward reaching it, some by us separately, others by us collectively. We went forth prepared to afford an authentic lead and a compelling challenge. Never was there a time when such a trustworthy lead was so imperatively needed. The Christians must give it. As there may not be another Christian conclave of such world-wide character for another decade, it means much indeed that the course before us is so clearly charted.

In the second place, we did not separate until we had become conscious of an overpowering sense of mission. We,

and multitudes of others, had prayed that God might speak. He did. One prayer list alone which had a circulation of over a million, directed prayer specifically for several days to the meeting near Madras. This was only one call to intercession for this occasion of such large possibilities. There were thus, countless rivulets of secret prayer which helped to explain the mighty stream which surged about us in India. God began to speak to us before we reached the conference. The great thing needed was listening ears. One thing early multiplied greatly the number of listeners, and that was the Quiet Day on the threshold of the meeting. Crowded though our program was, and eager though we all were to plunge into it, we paused for one full day, under the unerring and loving guidance of the Bishop of Dornakal, Professor Farmer, and Bishop Henry Hobson, to become attuned unto the speaking God whom His sheep always know, for a stranger they will not follow.

Then at the beginning of each succeeding day for an unhurried half-hour we forgot watch, clock, and bell, in united worship, in which with much variety of method, reflecting the diverse traditions of the Churches, we literally waited upon God. On the two Sundays all discussion was abandoned. Each began with the Holy Communion, on one Sunday after the manner of the Reformed and Free Churches, and on the other after the Anglican rite, and to each all were invited. At the closing session of the conference, I stated that if we delegates had received at Madras only that which came to us on the quiet day, in the daily periods of united worship, and in the sacred observance of the Holy Communion "in remembrance of Me," and then gone home, it would have more than justified and repaid

us for all that we had expended to assemble from all over the wide world field. Let it be repeated, God was speaking before we reached Madras and while we were there. It was necessary that we hear. It means much that it can be said that we received from Him a fresh mandate. We have gone forth not on a self-appointed task. Therefore, there can be no such thing as defeat and meager results.

The third and most important result which came to us was a deeply satisfying sense of companionship. Human companionship? Yes. Some would say that the greatest achievement at Madras was the *realization* of a fellowship which transcended all barriers of race, language, denomination. Each delegate need only remind himself of the individuals whom he had met intimately during the days of the conference but whom he did not know, when it assembled. What personal, vivid, tender and inspiring meaning all this assumes in view of the strands of understanding and friendship thrown down between one's own heart and the hearts of others. We saw, as it were, in epitome the City of God let down from heaven. The world-wide fellowship of which we had been speaking during the last two years was no longer a theory, or merely an article of belief, but had become a blessed fact of experience. We entered not only into an enlarged or widened fellowship but also into a greatly deepened fellowship. St. Paul prayed that he might enter into fellowship with the sufferings of Christ. At Madras to a unique degree we had the sacred privilege of entering into fellowship with the sufferings not only of individuals but also of whole peoples. How much more profoundly we have experienced the truth that if one member of the body suffers the other members also suffer! But it

was also an unmistakable realization of Divine companionship. The Jerusalem Conference of 1928 embraced Easter-tide and by the working of the law of association, the fact and significance of the Resurrection took on greatly added significance. In the same way the fact that the last Sunday of the Madras Meeting synchronized with Christmas will make that day ever memorable. In the theological discussions the unique, and all-important fact of "the Given"—of "the Word made flesh"—took on joyous, overpowering meaning. Our emotions were unable to find adequate expression. Like St. Paul that master of language in conveying the meaning of Christ and His wonder work for mankind, we admitted the inadequacy of human language and found satisfaction in his apostrophe, "Thanks be unto God for His unspeakable gift."



THE LEADERSHIP FOR THE COMING DAY

A CENTRAL need of the world mission of the Christian faith is that of augmenting its leadership, both in numbers and, even more, in its qualitative aspect. This is true in the lands of both Older and Younger Churches. It is likewise true of both lay and clerical forces. The reasons have been made evident in each of the preceding lectures. They may be summarized briefly. In the first place, because of the stupendous and almost unbelievable changes which have been taking place in the recent past and which are still transpiring right before our eyes and on every continent. Extreme nationalism has broken up the old world; a new world is markedly in the making. Imperative, therefore, is the need that the Christian movement have leaders of such capacity and resource as will enable them to reorient the Church and its agencies to this vast situation and its exacting demands. Expressed in a word the task of Christian leaders of the new day is to mold a future which will be far better than the past.

The summons has come, in the recent ecumenical conferences and special surveys conducted by Christian bodies, that the Church wage a better-planned, more aggressive, and triumphant warfare against the age-long enemies of

mankind—ignorance, poverty, disease, strife, superstition, materialism and sin. It has been made evident that leaders in this warfare must have a more highly specialized training, and, if possible, even greater accessions of power of every kind than did their predecessors. All-too-scattered and unrelated efforts of Christians of different names must be more closely integrated and a really united front presented.

Moreover, distinctively qualitative leadership is essential in order that the builders of a new and truly Christian civilization may possess the necessary outlook, insight, and grasp to grapple with large and emergent issues. Never did the undertaking of bringing in a Christian world order seem so difficult as it does now. In virtually every country the situation differs greatly from the past in scale, complexity and pace—due to modern invention, improved communications, multiplied contacts, new and wider human relationships. This is true in economic issues, in social uplift, in sex relations, in racial problems, and even in the realm of apologetics or the thought bases of the Christian faith. All this means, let it be reiterated, that those who would lead in the world affairs of tomorrow must today go into training and stay in training longer than did their predecessors.

Internationally, the last few years have brought mankind into an unprecedented situation. The present is the first generation which has been called upon to deal in any large and pressing way with international relations, and it finds itself inadequately prepared. The peoples simply do not understand the post-war world. They find themselves more or less committed politically to institutions and arrangements for which the intellectual, ethical and spiritual

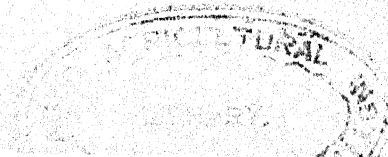
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foundations have not been laid. They, and we all, are solemnized as we find ourselves confronted with nothing less than the task of changing the disposition and character of whole peoples, and, therefore, their knowledge, motives, and habits. Such a period of serious reconstruction demands truly great national and international leadership in statecraft, in churchmanship, and in all other spheres dealing with human conduct.

In every calling, and in every relationship, leaders are needed who are qualified to deal with basic economic facts. Economic questions have come tremendously to the front in every part of the world. The world's economic life has been shifting rapidly from a national to an international base, and a sense of industrial and economic solidarity is spreading across national boundaries the world over. "Our political conceptions," as Professor Zimmern points out, "have not caught up with our machines. We are trying to serve a twentieth century with eighteenth-century political ideas." And what shall we say with reference to relevancy of our Christian program and provision to the relieving of the present-day impossible economic strain?

To meet successfully the unparalleled and startling manifestations of divisive forces and influences—not only economic but also social, international and interracial—there must be a leadership competent to effect the closer and more effective cooperation and unification of the Christian and all other constructive forces.

Above all, from the point of view of the Christian Church, a greatly strengthened leadership is imperatively needed in order that the Church itself and its Mission Boards and other auxiliary agencies may be ushered into a more ad-



vanced stage of development and usefulness. To this end, the process of restudying, restating, revising and, where necessary, revolutionizing their programs and relationships must be continued, intensified and made operative.

What should characterize the Christian leadership so urgently demanded for the present and the coming day? It should be a comprehending leadership. It should have a vivid awareness of the present expansive, dangerous and urgent world situation. There should be knowledge of the antecedents and background of the peoples with whom we are to sustain relations and whom we would serve, and of their cultures and most sacred and powerful traditions. There should be recognition of the trends of thought and feeling which are moving among them, and of the greatly changed psychology so widely manifested. There should be awareness not only of the weaknesses and disappointing aspects in the life of other countries but, even more, appreciation of their strong and favorable points.

There is needed a grasp of the real issues which profoundly affect human progress. The areas of conflict must be discerned, and strategic positions located. Christian leaders must see clearly the forces arrayed against them, and likewise recognize favoring conditions and factors of which they may take advantage. In days like these they should know the serious unanswered questions, especially in the minds of youth. It is of supreme importance that Christian preachers, teachers, writers and organizers should have a realizing sense of the values, motives and possibilities of human personality and a reverent recognition of and dependence on the superhuman resources. They should seek to understand sympathetically the problems and bur-

dens of other peoples, especially the peoples most depressed and oppressed, and how to develop most helpful contacts and friendly relationships. President Charles Cuthbert Hall of New York and Dr. J. N. Farquhar of India had developed a remarkable understanding and appreciation of the mentalities and faiths of the Orient, and their services as mediators between the East and West as well as apostles of the Christian faith, were truly notable. This was not a matter of temperament alone, but of most intense and prolonged study, and of entering into friendly relations with those of other races and religions.

The Christian leadership so greatly needed near and far is a leadership which is creative. Among the men and women holding positions of major responsibility in the work of the Churches are all too many merely mechanical workers, and all too few thinkers. Bishop Gore expressed tersely the reason why in every field of human endeavor there are so many unsolved problems and so little progress, "We do not think and we do not pray." That is, we do not use to the maximum the highest human power we have—the power of thought; and we do not pray—do not avail ourselves, as we should, of the superhuman resources. Undoubtedly undue attention is being given, especially in Anglo-Saxon countries, to developing promoters, salesmen, organizers, men of action. The heroes of a new generation are, to an extent that many do not realize, highly paid administrators, managers, engineers. To an alarming degree this tendency is becoming apparent even in the educational field and in the work of the Churches. All religious bodies are feeling as never before the secular pressure of the age. It is greatly to be feared that we are producing

Christian activity and organization more than Christian experience, faith, and philosophy. As a result there is in the leadership of the missionary and other movements of the Churches a poverty of germinating, dynamic ideas, creative planning, and prophetic challenge.

Is the epoch now opening to be known as an extension and acceleration of the machine age? Which power shall dominate—the moral and spiritual, or mechanical determinism and military force? Shall we, with Gandhi, declare that the machine is devilish, or, with Kagawa, that Christ can completely control and wield it? In a very real sense the task of the rest of this twentieth century is to give spiritual significance to the material facts and forces and to dominate them with spiritual purpose and passion. To this end, how essential it is that those who tomorrow are to lead the Christian forces pay vigilant heed that the discipline of their lives, the culture of their souls, and the thoroughness of their processes of spiritual discovery and appropriation, be such as will enable them to meet the challenge of their day. They must bear in mind that they are dealing not with a static world but with a dynamic world. Even more important, they should live and act as those who are in touch with the Ever-Living and the Ever-Creative God and, therefore, the One Who is eager to break out in them and through them to accomplish His new, wonder works. We have been celebrating the two hundredth anniversary of the entering of John Wesley upon an authentic, indubitable experience of the Holy Spirit in his own life, and have recognized afresh the great spiritual productivity which attended his studies and abounding labors in the years that followed.

A statesmanlike leadership is required today in Church as well as in State, and in all other spheres where constructive measures and advance programs for the welfare of mankind are needed. A number of elements enter into Christian statesmanship. The great statesman is a man of vision—a man who sees what the crowd do not see, because he sees further and more clearly. He takes in wider horizons, larger dimensions. How absolutely true it is that where there is no vision the people perish. Conversely, it can be said that where open doors remain unentered, great wrongs go unrighted, sinister forces gather momentum, race relations continue inflamed, bitterness and distrust between peoples still persist, depths of human need remain unmet—it is because so-called leaders lack vision, or, through disobedience to it, have allowed vision to fade. John Knox wrought mightily and enduringly because he was undiscourageably true to the vision of what his country might become. Alexander Duff lived on the mount of vision, from which he looked down the years to the day when India would acknowledge the sway of Christ, and, as a result, his vision has kindled and commanded the sacrificial devotion of an increasing host of missionaries and Indian Christians.

The statesman has unerring, guiding principles which he has thought out, wrought out, it may be fought out, and which he then trusts and follows. In times of confusion, perplexity or doubt he turns to them as he would to the North Star. No matter how strong and conflicting the cross currents of popular prejudice and passion, no matter how insinuating the voices of selfish ambition or other unworthy motives, no matter how many oppose him or how few go with him—he follows his principles and they never mislead

him. What do millions of negroes in America not owe to the fact that Booker Washington, that true father of theirs, firmly grasped and resolutely applied, even in the teeth of misunderstanding and opposition, his proved, governing principles. Much of the power of Gandhi lies in the fact that he has wrought out four governing principles and is steadfastly applying them to a vast, complex and most difficult situation; namely, the principles of non-violence, religious unity, removal of untouchability, and economic independence.

The recognition and observance of relationships marks the statesman of widest influence and largest helpfulness. Those missionaries who have anticipated and incorporated in their own life and practice the relationship of colleagues and partners with the Christian nationals of the lands with which they have identified themselves, have helped to lay the most secure foundations and to ensure the most happy and fruitful fellowship.

One of the greatest administrators in the Orient has said, "We rule by the heart." If this be true in the political realm, and without doubt it is an all too much neglected truth, how much more should this trait and practice characterize Christian leaders both in national and international spheres of influence. We think at once of Dr. Aggrey in his relations with Africans, Europeans and Americans, of Fletcher Brockman in his wonderful service to Chinese, Koreans, Filipinos, and peoples of the West, and of C. F. Andrews in his Christlike ministry to Indians, Africans, Dutch and Anglo-Saxons.

Another statesmanlike trait is that of foresight. Next to character, possibly the highest gift of the statesman is that

prescience which enables him to project himself into the coming day, as well as to recognize days of God's visitation when they arrive. Bacon must have had this quality of mind in view when he characterized it as "longanimity"—that is, long-mindedness, or the power to look ahead to the far-reaching consequences of present plans and actions. This is a trait of the true strategist. There are indeed strategic times as well as strategic places in the sense that there are times which if improved, facilitate greatly the meeting with largest success the times which follow. Herein we recognize the statesmanship and wise strategy of the Christian leaders who concentrate attention upon youth, and, therefore, upon the ablest possible provision for Christian educational work, and likewise upon strengthening the hands of the Christian Student Movements. Think of the farsighted action of Isabella Thoburn in planting the Women's Christian College in India and of the unique contribution made by Dr. William Miller through the Madras Christian College, also of Dr. Joseph Neesima in founding the Doshisha in Kyoto.

Today, as at no time in history, the Churches of Christ and all movements related to them stand in need of a leadership which is genuinely cooperative. This is due to what has already been stressed, the recent development and the alarming, continued development of divisive influences among men. This is true in economic, social, international, interracial, and even ecclesiastical, and spiritual relations. Senator Elihu Root, one of the leading international minds of modern times, has said that we may judge of the stage of advancement of a nation by its ability to cooperate with other nations. The same is just as true of individual church

leaders. We may forecast the extent and, at times, the depth of their influence by their ability to cooperate with leaders of other Churches and religious bodies, and, may it not be added, especially their ability to cooperate with those from whom they differ. Great is the need of men with elasticity of mind and readiness to think in new terms, able to understand and appreciate different viewpoints and parties, big enough to conciliate, and with that rare quality of creating an atmosphere in which men come to loathe to differ and to determine to understand. Great mediating and unifying tasks, calling for the highest order of Christian leadership, await the Christian-clerical and lay-leaders of the Churches, especially in view of the significant and promising initiative of the recent Oxford, Edinburgh, Madras, and Amsterdam Conferences; and back of them, Stockholm and Lausanne; and still further back, Edinburgh, 1910. In this connection the names of Archbishop Söderblom, Bishop Brent, Robert Gardiner, not to mention living master builders, will ever be held in grateful recognition.

Jesus Christ revealed for all time the secret of the most dynamic leadership in every sphere of life, and in all human relationships, when He proclaimed the great truth that "Whosoever would be first among you shall be the servant of all." In other words, the leadership which is ever most highly multiplying in influence must be unselfish. By the test of generations and centuries it has not been those who exercised lordship, dictatorship, or the dominance of human force over men, who won the deepest allegiance of the people of their day, and are today remembered with deepest gratitude; but rather those who absolutely forgot or lost themselves in great unselfish causes, or in lives abound-

ing in countless little selfless deeds, and whose controlling ambition was to render the maximum helpfulness, especially to those in deepest need. Witness David Livingstone burying himself in the troubled heart of Africa, Henry Drummond identifying himself with the students of many lands in their fierce battles with temptation, Baron Paul Nicolay absorbed in Christlike ministry among the students of Russia in the midst of their terrible hardships and persecution, Pundita Ramabai in her marvelous mission to the child widows of India. Leadership is the ability to help the weakest, most neglected and least, to the uttermost and to the last.

Leadership is ever an adventure and a conflict, and, as such, must be courageous and challenging. In fact, leadership in every land, and in every worth-while cause, involves coming to grapple with powerfully entrenched systems of wrong. Leaders in the cause of truth, righteousness, justice, liberty, and good will must be prepared to be misunderstood and maligned, to have plans rejected, it may be, by those in whose interest they were formulated, to suffer pain, and to endure loneliness, hardship and sacrifice. The impossible burdens of the depressed classes of India will not be lifted, the iniquities of forced labor in Africa and other lands will not be abolished, the inequalities and injustices of the machine age will not be righted, the strangle hold of the liquor power will not be broken, the sinister encroachments of militarism will not be stayed, the root causes of war will not be extirpated, the shocking and sinful practices of race prejudice and discrimination will not be done away with, and the alarming menace to religious liberty and tolerance will not be removed—all these and

other grave ills that beset us in different parts of the earth will not be overcome until the Christian forces are more ably led and far more closely drawn together in Christ-inspired unity and action. If we are traveling consciously Godward there is bound to be much of the courageous, the adventurous and the aggressive about our leadership.

Pre-eminently in a time of confusion, uncertainty and pessimism do we need leaders possessed with clear, unshakable convictions and contagious confidence. There is much of defeatism even among Christians in positions of responsibility. No one wants defeat but defeatism is an attitude which makes defeat inevitable. The true leader is at his best when the hour is darkest and when others are most confused and dismayed. This goes far to explain the great following of Kagawa, no matter where he has given his burning messages of hope and triumph in recent years—whether in Japan, Australasia, North America, or India. To this end our leaders must in the name of the Living God sound the prophetic note more faithfully. Seldom, if ever, has the Christian Church more needed the awakening and guidance of prophetic voices. On every hand there is an evident demand for preachers, writers and guides who are concerned with opportunities for pioneering, for pushing back horizons, for enlarging the areas of religious experience, for removing causes of disaster, rather than simply caring for the wounded. Prophetic leadership involves fresh, thorough, conclusive thinking based on a penetrating study of the requirements of Jesus Christ, and a readiness to bear the full consequences of a fearless proclamation of the complete Gospel. How few prophetic voices there are in these days! Such a prophetic voice has not only been

heard but also heeded in recent years in that hot spot of human relations, South Africa. I refer to the able and courageous lectures and writings of Edgar Brookes.

The present fateful times demand an exalted, a truly great leadership. We are confronting open doors on every hand and through them on every continent look down unending vistas of opportunity for heroic service. In every field under heaven are indescribable depths of human need to be met while men still live. In the ears of no previous generation have sounded such stern and impelling challenges of the will of God. We are, indeed, living in what St. Peter characterized as one of the great days of God. We are called upon to think and plan in large dimensions. We are told in the Holy Scriptures that, "Of His Kingdom there shall be no end." The Moravian version expresses it thus: "Of His Kingdom there shall be no frontier." Both versions are true. To command the Divine cooperation in human enterprises is to plan for meeting the needs of men on a scale vast enough to make room for God Himself. In the bringing in of His Kingdom we have in reality the sum of all great and good causes. To pray and plan for the establishment of His reign is indeed to think imperially. No man can help plan a campaign as wide and majestic as universal dominion of the human race without being enlarged by the very purpose. At such a moment and for such a cause it is well that we pray for great men—great leaders in the sense of great servants—great in mental and spiritual stature. It is the exalted privilege of such men to strike keynotes, and to take positions which decide the course of events for long years. This is literally and in truth the "high calling."

We may sum up this vital matter of the leadership needed

for the world mission of the Christian faith, and likewise of meeting all the other deep and basic needs and challenges set forth in this entire course of lectures, by emphasizing that it is a matter of associating sufficiently with Jesus Christ. He is incomparably the greatest leader the world has ever known, judged by the test of the ages. Well does the writer of the Epistle to the Hebrews characterize Him as, "the Prince Leader of the Faith," that is, the Leader of the leaders. To Him pay allegiance not only all leaders who have borne the Christian name, but, increasingly, by word or implication many a leader of other faiths, and also many of those of no religious affiliation. Therefore, the supremely important thing in the discovery, development, and enlargement of the highest leadership so much needed the world over, is a growing acquaintance and a deepening fellowship with this Central Figure of the Ages and the Eternities. In seeking to augment the forces of righteousness, justice and unselfishness, it is well to follow His unerring lead as the Way, the Truth, and the Life. Indeed, His lead has been demonstrated beyond peradventure to have been an unerring one. When has He been known to lead one into a blind alley? When has following Him, cost what it might, resulted in contracting the range or weakening the power of one's leadership? Let it be reiterated, He affords the most satisfying definition of true greatness, of enduring leadership. "Whosoever would be great [that is, first] among you, shall be the servant of all." He imparts a sense of mission which surmounts all difficulties, opposition, discouragement, and loneliness. To Him we go for those guiding principles which, when resolutely and courageously applied, solve life's problems and effect revolutionary and

transforming changes. In fellowship with Him and contact with His enormous God-consciousness, men catch the spirit which overcomes the world—the spirit of unselfishness, love, hope, and faith. He, by His penetrating word, exemplified on the Cross, ushers us into the real secret of the most highly multiplying influence of any leader: “Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit”—not little fruit or small results, but great harvests. The depth of one’s experience in the creative realm determines the outreach of one’s work and influence.

Jesus Christ was the Great Visionary. Alone He looked down the ages and saw the peoples of all conditions, nations and races streaming up to His Cross and His Person when He cried, “I, if I be lifted up from the earth will draw all men unto Me.”





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